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CHRISTIAN REGISTER.

VOL. XXV. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 9.

"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, FEBRUARY 28, 1846. DAVID REED, PROPRIETOR.

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FINNEY'S REVIVALS IN 1826.

In publishing the following Letter, we append some passages from Dr. Beecher and Mr. Nettleton, showing that they regarded the transactions in the same light with Mr. Ware. The opinions he expressed were shared, not only with those distinguished divines, but by the 'hundreds of Christians' now living on the spot, and whose testimony Mr. Tappan himself says would be given to the same effect.

For the Register.

LETTER TO DR. JOHN WARE.

NEW YORK, Feb. 10th, 1846.

JOHN WARE, ESQ., M. D., Boston.

My dear Sir.—Your recently published memoir of the life of your late highly esteemed brother, Professor Henry Ware, Jr., has lately come into my hands. The beautiful and accurate portrait prefixed reminds me, very impressively, of one with whom I was formerly most pleasantly associated during my residence in Boston, and from whom I was then led to differ in religious matters only from strong convictions that the religious system we had cherished together for many years was unscriptural. There was a charm both in his prose and poetic writings that was a counterpart to the amenity of his disposition and the persuasive eloquence of his conversation and public addresses. Next to the lamented Channing there was no one, I think, in the Unitarian denomination who was entitled to and received more regard and consideration. Allow me to say, in addition, that no one who has survived your lamented brother was better qualified than yourself to write the memoir of one so long and nearly connected with you, so worthy of your fraternal regard, and respecting whom you would not say aught you did not believe to be just and true.

There are several things in the memoir that yield me unalloyed satisfaction; and some, allow me to say, that give much pain. Among the latter are the incorrect statements made by your brother, and revived by you, of the great revivals in the Churches of the Lord Jesus Christ in this State that resulted in great and permanent good, and of one who was an honored agent in promoting them, and whom I have had the satisfaction of numbering among my personal friends for many years. This is my apology for addressing this letter to you. On page 177 of the memoir is an account of your brother's visit to Trenton, Oneida county, N. Y., in 1826, followed by his letter to Rev. E. S. Gannett, giving a statement of the 'great excitement' produced in that and the neighboring counties under the preaching of Rev. Charles Finney. In this letter your brother said, alluding to this distinguished minister, he is either a 'crazy man or an impostor. He calls himself the Brigadier-General of Jesus Christ.' And in reply to some one who asked the great preacher, (Finney) to lend him his horse, it is said, in the letter, he thus replied 'that's Jesus Christ's horse; if you are going on an errand for him, you can have him.' Immediately following in the memoir is a letter to Rev. Isaac B. Pierce, Unitarian minister of Trenton, N.Y., from your brother, in which he said that at Auburn, N. Y., he attended a prayer meeting, where the 'notorious Finney' spoke, and he described him as having 'unquestionable talents, *but no heart.* He feels no more than a millstone.' Again, 'he is acting a cold calculating part. This a hard charge, but I cannot avoid it. His tones of voice, his violent, coarse, unfeeling utterance, his affected groanings, his writhing of his body, as if in agony, all testify that he is a hypocrite, and yet I try not to be uncharitable.'

The reception of your brother's letter to Mr. Gannett I well remember, for it was communicated by him to the members of the Executive Committee of the Unitarian Association, of which I was then a member. I remember also the statements made by your brother, on his return from his journey, respecting Mr. Finney and fully believing that my friend Rev. Henry Ware, Jr. had given a true statement of facts, as related to him, or as having come under his notice, I, at once, in common with my Unitarian associates, credited every word of it. Considerable publicity was given to the statements and they were the subjects of free and exulting conversation in Boston and elsewhere. Being soon after in the city of New York, I mentioned to an Orthodox friend of Mr. Finney the expressions imputed to him in Mr. Ware's letter, and the description of the revival he had given after his return to Boston. This friend, from his knowledge of Mr. Finney and the religious community in Oneida County, at once pronounced these statements incredible. In my zeal to vindicate the veracity of my friend, Mr. Ware, and to establish the correctness of the portrait drawn by him of Mr. Finney, and the revival, I replied that I would soon prove the statements true if it should cost me five hundred dollars. Accordingly, on my return to Boston, and after an interview with Mr. Ware, I opened a correspondence with the above named Mr. Pierce, from whom I understood your brother had received the information that seemed to him to justify the expressions charged upon Mr. Finney, and the state of things in the neighborhood where he had preached. In the course of this correspondence I told Mr. Pierce that it was a matter of great importance to obtain *proof* that Mr. Finney had uttered the blasphemous words imputed to him, and I authorized him to obtain it at any expense. Suffice it to say, after much inquiry, investigation and correspondence, all the evidence Mr. Pierce and others could furnish were two miserably printed Universalist newspapers published at Buffalo, in which one or more of the blasphemous expressions were alleged to have been spoken by Mr. Finney, *without the shadow of proof!* Your brother knew of my correspondence with Mr. Pierce, of my great anxiety to obtain proof to substantiate the statements made in his letter, of the exultation of the Unitarians in the belief that the revival had been shown to be the cunningly devised scheme of hypocritical men, who had imposed upon the credulity of a frenzied community; and both he and myself were mortified and chagrined at the result of the investigation. I was under the necessity of writing to the gentleman in New York, above alluded to, and acknowledging that no evidence could be obtained to substantiate the charges made in Mr. Ware's letter to Mr. Gannett, and my Unitarian associates made some explanation, I believe, in the columns of the Christian Register.

In view of these facts, judge, dear sir, of my surprise and regret at seeing in the Memoir your brother's letters to Mr. Gannett and Mr. Pierce. It is true you say, 'some of the statements, particularly that which ascribes to Mr. Finney the assuming of a blasphemous title, were called in question at the time, and shown to be unsupported by any sufficient evidence.' Still you say, with reference to his preaching, the revival measures employed by him and others, and the description of him as a coarse, hypocritical, unfeeling man, 'the general picture was found to be true.' Herein I think you are greatly mistaken, and it appears to me that you haved erred in reviving those letters and sending abroad, at this late day, what I cannot but believe to be slanders not only of Mr. Finney but of the glorious revival of religion in this State in which he was an honored agent. Long and intimate acquaintance with Mr. Finney, and with many persons who were the subjects of the revival, and who were the associates of Mr. Finney at the time your brother wrote the letter to Mr. Gannett, satisfies me that the picture he drew of Mr. Finney, and of the revival, was altogether wide of the truth. He thought it was true, but was misled by others, and was self-deceived.

It is well known that where revivals of religion occur counter excitements prevail, just in proportion to the religious reformation. This was the case when the Apostles preached, and it has been the case in all subsequent periods. 'The derisions, mockeries, insinuations, and bad argumentations, which were heaped against the revival of Pentecost are accurate specimens of all the objections brought against modern revivals.' The enemies of religion, lukewarm Christians, errorists, and all who deprecate or disapprove the revival combine to invent or circulate stories injurious to the leading persons engaged in promoting it and slanderous with respect to the revival itself. Even those, who, like your brother, are 'unosually kind in [their] feelings towards [their] opponents, disposed to a charitable construction, not inclined to a harsh estimate of other sects,' are so carried away by the opposite current that they believe and circulate the most extravagant and erroneous things respecting the revival. Under Mr. Finney's preaching in 1826, thousands of souls were hopefully converted to God; new converts were animated with a fervor akin to that experienced in apostolic times, and old professors were, in numerous instances, aroused from their lethargy to renewed zeal. The excitement pervaded the western counties in this State, and it was not confined to those who particularly sympathized with Mr. Finney. And it called forth strong opposition from all others, and misrepresentation and slander were the order of the day. Your brother visited the excited district of country during the revival. He associated with those who were unfriendly to it. Unused to revivals of religion himself, prejudiced against those who promoted them, disbelieving the doctrines of grace, brought up under very different preaching from that of Mr. Finney, Dr. Lansing, &c., a stranger to the warmth, zeal, excitement and solemnity of meetings during a revival of religion, viewing the preaching and measures with alarm, dread and aversion, he lent, as it was afterwards proved, a credulous ear to the misstatements in circulation, and in the counter-excitement, of which he also partook, wrote the letter to Mr. Gannett. Candid as he proverbially was, he was carried away by the counter-excitement, and when he came to attend one of Mr. Finney's prayer meetings he misconstrued his language and actions, and under the influence of such untoward circumstances, was led to draw a 'general picture' which so far from being 'found to be true' was, in fact, a hideous caricature. I think also that this injudicious course detracts rather than adds to the reputation of your deceased brother as a discerning, fair minded and charitable man, and that had he been consulted previous to his decease he would rather that his unfortunate letter should have gone into oblivion than that it should have been revived, and gone down to posterity as part of his biography. Had you given me any intimation last summer, when we met, in our travels, at Trenton Falls, in the very region where the revivals of 1826 took place, of your design to revive the accusations against the revival of Mr. Finney, I could have easily introduced you to hundreds of Christians, once the opposers and afterwards the subjects of those revivals, who would have told you that in their blindness they had once thought and spoken as did your brother in his letter to Mr. Gannett, but who, after experiencing the grace of God, had their eyes opened and embraced the truths they had previously opposed and slandered.

You were probably unacquainted with the anxiety and labor connected with the abortive attempt to obtain evidence of the charges made in the letter to Mr. Gannett, and the deep mortification felt by him and his associates that they could not be proved, or else have forgotten the matter. Had the facts been in your recollection you would not now, after a lapse of nearly twenty years, even with the apology or explanation prefixed to your brother's letters, publish the unsupported slanders on Mr. Finney and the revivals of 1826. Were you a religious partisan, as I have reason to believe you are not, considerations affecting the Unitarian denomination would have deterred you from reviving and publishing anew statements that are adapted to open the eyes of members of your denomination, and lead them to embrace truths to which they had hitherto felt an aversion. The fact that Unitarians allied themselves to Universalists and infidels in slandering Mr. Finney, and the outpouring of the Holy Spirit in the great revival in western New York, and that after indefatigable labor the allegations could not be supported by any respectable testimony, were among the instrumentalities that caused me to pause in my career as a Unitarian, examine the opinions and the measures of the orthodox of different denominations, attend upon their preaching and prayer meetings, and finally to abandon a sect that appeared to me then, as it has ever since, destitute of 'the faith once delivered to the saints.'

A recollection of the part I had taken with your lamented brother with reference to Mr. Finney, and the glorious revival in this State, made me very desirous of hearing him preach, and forming his acquaintance, after I had commenced worshipping with Christians of orthodox tenets. I heard him with great delight and improvement, and aided in forming a Church in this city of which he was the pastor. Here, in the building that had been long devoted to theatrical performances of the lowest description, where thousands of young persons were attracted weekly to witness the immoralities connected with Chatham street theatre and its purlieus, where were upwards of thirty grog shops in the vicinity supported by the frequenters of the theatre, I had the high satisfaction of laboring with Mr. Finney, as an officer of his church, and of hearing him preach to vast crowds that for successive months thronged the chapel; of seeing many sinners converted to God; of witnessing the disappearance of every grog shop, and the moral change in that part of the city that exists to the present day.

Many persons, who were the subjects of the revival in the western counties of this state in 1826, frequently attended Mr. Finney's meetings in this city, as did other persons who were once numbered among his revilers, and they bore witness that he preached and acted here in a similar manner to his preaching &c., there. From the testimony of those persons and my own observation I am justified in saying that the picture drawn of Mr. Finney and of the state of things in Oneida Co. &c., was exceedingly incorrect. Mr. F. has, from the commencement of his preaching, been as devoid of hypocrisy, cold-heartedness, hardness, or affectation as any man living. He has a mind of a high order, and a tender, sympathising, affectionate heart. He professes two qualities that when found united in the same individual always constitute true greatness, a gigantic intellect and the tenderness of childhood. Mr. Finney has preached many months in Boston. His endowments and peculiarities must be known to hundreds if not thousands there. I venture to say that no sensible and fair minded person among you, who has attended upon his preaching and prayer meetings, unless unduly excited or strongly prejudiced, would recognise as his portrait the picture drawn of him in the letter to Mr. Gannett. He has preached in other places with powerful effect. Some of the most talented men, heretofore distinguished for their unbelief or indifference, have been led, by his preaching, to confess Christ and Him crucified. Mr. Finney's printed revival discourses are circulating in England and on the continent of Europe, and are perused, it is said, by vast multitudes of delighted readers. As professor in a theological seminary he is exerting a powerful influence over hundreds of young men who are preparing themselves for missionaries, evangelists and pastors, and his sermons, letters to Christians, &c., are constantly appearing in a religious paper, the Oberlin Evangelist, are read by thousands and are forming the religious characters of vast multitudes. Probably no man living is exerting more influence by his pen, tongue and example. Is such a man to be held up as a fanatic, an imposter, a hypocrite! and are the revivals in which he bore such a distinguished part to be pronounced the work of man or of Satan, separately or conjoined! Often has it been the desire of my heart that your lamented brother, who had a mind and heart to appreciate and feel the excellencies of others, could have formed the acquaintance of Mr. Finney, under favorable circumstances, and had been led by the providence of God, to study the simplicity of his character, the strength of his intellectual powers, his gentleness, single-heartedness, truthfulness, benevolence and piety.—More than this. How greatly have I desired that your brother, possessing as he did so many attractive qulities, could have been led to embrace the system of faith that led Mr. Finney to preach Christ and Him crucified, as he did, amidst calumny, misrepresentation and reproach, 'unangered and unawed,' to thousands and tens of thousands of sinners, converted by his instrumentality, and thus brought out of darkness into the marvellous light of the gospel. Had he experienced the same views of sin and holiness; had he embraced the 'doctrines of grace;' had he believed in the personality and agency of the Holy Ghost in awakening, convicting and converting sinners, and had he believed that Jesus was 'the root and offspring of David,' he would have recognized in the man whom he heard at the prayer meeting at Auburn, a sincere, affectionate, holy brother,—a friend of sinners and of the Redeemer,—and might himself have been a 'burning and shining light' in that Pentecostal season.

One effect, I fear, of the revived letter of your brother, will be to perpetuate the prejudices that exist in every Unitarian community against Orthodox views; induce Unitarians to continue to speak injuriously of revivals of religion, of individual conversions and of revival preachers; lead them to despise and neglect evangelical preaching and prayer meetings. In this way many worthy persons may pass their days ignorant of the value of these means of grace, thinking they do God service in opposing men and measures they do not comprehend or value, and shutting themselves out of privileges that if rightly understood and prized would lead to a great increase of their own happiness and usefulness. Having myself lost, and worse than lost, so many years, in the harness of religious party, I cannot but feel desirous of inducing all I can to examine independently for themselves, hear with their own ears, see with their own eyes, and unprejudicedly compare preaching and religious action with the Scriptures. Would Unitarian laymen, instead of echoing the sentiments of their spiritual guides, and implicitly following their guidance, think, read, listen and act for themselves with a prayerful spirit, sectarianism would lose its hold of many, truth would have free course, the partition walls between denominations would be broken down, and numbers now wasting life in contending for speculative opinions would be brought into the enjoyment of a true and lively faith. And if all who profess orthodox sentiments were Christians in deed and in truth—living witnesses for Jesus Christ—conversions would be multiplied—the Holy Spirit would re-visit the Churches—the Gospel would have free course and be glorified.

I am, dear sir,
Respectfully and truly yours,
LEWIS TAPPAN.

EXTRACT FROM DR. BEECHER.

Boston, January 30, 1827.

'I have just finished reading your letter to Br. Aikin, for which I thank God and you.—We are on the confines of universal misrule and moral desolation, and no time is to be lost in forestalling and holding public sentiment correctly, before the mass shall be put in motion by fierce winds, before which nothing can stand, and behind which, when they have swept over the land, nothing will remain. The fear of opposing a work of God, if it prevails, will ruin us; for if it were in its commencement a work of God and is now the occasion of some conversions, it is rapidly changing its character and will become soon, one of the most powerful and successful assaults which satan ever made in the church, in so prosperous a condition as she now is. I do not believe that God will permit such a scourge to pass over us; but he will not work miracles to stop it; and if ministers and christians will not be warned by the past, nor use their own *eyes* and *ears* and *heads;* if all *whom he has set to watch* sleep on their towers and cry peace with presumptuous hope, then I say it will come and come with a vengeance. You will perceive that I have made the same distinctions that you have between the immediate, and remote effects of a revival; and it is desperation not to make them, or to fear to lift the voice and make a stand against present temporary good, which brings in its train certainly universal and permanent evil. It may benefit my fallow ground to burn it over in a dry time; but shall my neighbors, and the country around allow me to do it when it is sure to involve a whole region in conflagration? God has given us reason to use, and he will not take care of the Church in a way that shall supercede the use of it; let no man then be afraid to discountenance what he disapproves in a revival of religion, when the general results are seen to be bad;—little temporary defects may be borne with for the greater good, but temporary good may not be purchased at the expense of universal and abiding evil. There is another danger; it is an infatuated confidence in the good sense of mankind, and the success of revivals to produce a remedy. But who ought to have more good sense to judge and act in this case than ministers and churches; and if these stand and look on silently, whose good sense will make a stand? You might as well trust to good sense to stop a hurricane, or to arrest a conflagration fanned by fierce winds in a great city. Let the spiritual pride and false zeal of man once gain the ascendancy, and they might as well have left reason to quell the French revolution, or drive Buonaparte out of Russia. There must be immediately an extensive correspondence and concert formed; ministers must come together and consult, and churches must be instructed and prepared to resist the beginnings of evil,—the mask must be torn off from satan, coming among the sons of God and transforming himself into an angel of light. In the mean time, no pains should be spared to save if possible brothers Finney and Beman, both on account of the great evil they will not fail to do on lawless converts; and the great good they may do, if they can be kept within their orbit. Should all these measures fail, then we *must* publish your letter to Aikin, and mine to Beman if it is thought best. We shall need both in New England, as manifestoes to stop the mouths of Socinians and others who would be glad to blast revivals by the evils arising from the west.'

EXTRACTS FROM MR. NETTLETON.

'Many sinners have been hopefully born into the kingdom, but it has been at an awful expense. Many of our first ministers have visited the place to witness for themselves, such men as Dr. Griffin, Dr. Porter of Catskill, Dr. Nott, Mr. Tucker, Mr. Cornelius, and many others. Some of them heard a number of sermons, and, giving credit for much truth, they uniformly say, they never heard the name of God used with such irreverence. Dr. Griffin gave me a number of specimens.

* * * * *

In Lansingburgh, two of Mr. Finney's friends have established opposition meetings. But the worst is not told. The spirit of denunciation which has grown out of the mode of conducting revivals at the west, is truly alarming.

* * * * *

The evils to which I allude, are felt by the churches abroad; members of which have gone out to catch the spirit, and have returned, some grieved, others soured, and denouncing ministers, colleges and seminaries, and have set the whole church by the ears, and kept them in turmoil for months together. Some students in divinity have done more hurt in this way than they can ever repair. I could mention names but for exposing them. Some ministers and professors of religion have been at Troy, from the surrounding region, on purpose to catch the flame, and have returned home, saying, we do not want such a revival as they have in Troy. I went down to Hudson, a short time since, and spent a Sabbath, and there met seven or eight ministers from various parts, and you would be perfectly astonished, to hear them tell of the troubles that have been introduced into their churches, from the western revivals. The church in Hudson has been in a complete turmoil all summer long occasioned by a student in divinity who had heard Mr. Finney. He commenced operations to have a revival on the *new plan.*

* * * * *

The evil is running in all directions. A number of the churches have experienced a revival of anger, wrath, envy, malice and evil-speaking, without the knowledge of a single conversion, merely in consequence of a desperate attempt to introduce the new measures. Those ministers and Christians who have heretofore been most and longest acquainted with revivals, are most alarmed at the spirit which has grown out of the revivals at the West. This spirit has, no doubt, deteriorated by transportation.—As we now have it, the great contest is among professors of religion—a civil war in Zion,—a domestic broil in the household of faith. The friends of Mr. Finney are certainly doing him and the cause of Christ great mischief.

* * * * *

They do cultivate and awaken in others what very much resembles the passion of malice, anger, wrath, envy and evil-speaking. As Dr. Griffin observed, 'It sounds like the accredited language of profanity, or, as a pious woman of color in Troy expressed it, 'I wonder what has got into all the ministers to swear so in the pulpit.'

* * * * *

I have noticed that the most pious and devoted Christians from the revivals where I have been, are the last to fellowship these men and their measures; and that those professors whose piety has heretofore been considered the most superficial or doubtful, are the first to fall in with both.

* * * * *

Who cannot call his minister *stupid* and *dead*, and pray for him *by name as such?* And if he gets mad, and all the church too, no matter; for the more opposition the better. This is certainly the way to have a revival, for it is Mr. Finney's method. And he has the sanction of such men as Mr. Aikin, Mr. Lansing, and others. They did not believe in such measures, at first, but they have been *broken down.*

* * * * *

These evils, sooner or later, must be corrected—somebody must speak: for silence will prove our ruin.

* * * * *

The practice of praying for people by name in the closest, or in the social circle, has no doubt had a beneficial effect; but, as it now exists in many places, it has become in the eye of the Christian community at large an engine of public slander in its worst form. I should not dare, in this solemn manner, to arraign a fellow servant before a public assembly, without his own particular request, unless my expressions were of the most conciliatory kind. And no Christian minister, whatever his character may be, can adopt the practice, without awakening the indignation of the world at large, and of Christians generally against him. Much less can it be done by any body, and every body, who takes into his head positively to decide the question, and tell God and the world that such and such persons are unconverted. I do not believe, whatever may be the effect upon the individual thus named, that God will regard such a prayer in any other light than that of a proud self-righteous Pharisee. There is another interesting topic that lies near my heart, but time would fail me to express my views and feelings upon the subject. That holy, humble, meek, modest, retiring form, sometimes called the spirit of prayer, and which I have ever regarded as the unfailing precursor of a revival of religion, has been dragged from the closet, and so rudely handled by some of her professed friends, that she has not only lost all her *native* loveliness, but is now stalking the streets in some places stark mad!'

UNION OF SPIRIT WITH THE BODY.

Gifted with the glorious gospel of Christ, it is for a divine end that we have this treasure in earthen vessels. There is wise purpose in the very mortality of that tenement, which is made the repository of immortal hope. We spirits enter the universe of life, enveloped in a veil of flesh—frail clothing, weak defence, wherein to withstand the stormy elements, and the wear and tear of human life! But its very insufficiency is intended; it has a use. Spiritual strength is wrought out in bodily weakness; Christian worth, like Christ's own self, is made perfect through suffering; and eternal ages can come to be esteemed as true treasure, only by those who have been so taught to number their days as to apply their hearts unto wisdom.

We are wonderfully made, and fearfully and feebly also! There is no other known way of learning the lessons of nature,—how manifold they are, from minute instruction up to stupendous revelation!—No other mode of sharing in human experience; no other known medium of thought or feeling than through the agency of these eyes and ears, the other senses and the brain. If a disembodied spirit might, in all probability, it could not, profit by the world, its wisdom, or its scenes. The soul's salvation depends somewhat on its tenure of the body. We have no longer time for improvement than while we can keep this covering of 'vile members' about us. It is only in contact with earth that preparation for heaven goes on. The consciousness of mortality is not necessarily depressing. It is given us to infuse earnestness into thought; and into and throughout the soul, a solemn, quickening sense of dependence upon God. Man's feet are created subject to palsy and the deadening effect of old age, that they may take hold of the path of life the more gladly. The right hand may and will forget its cunning; and it is, therefore, that whatsoever it findeth to do should be done with the greater might. And the heart is contrived liable to ruptures and many diseases, that, towards God, it may throb with the greater awe, and thrill the more tenderly and the more lovingly for men.

Worldly evanescence! It is a religious sentiment, and is true; and is also like godliness, which is profitable unto all things, having promise of the life that now is, and of that which is to come. Of these two, which had the greater and the purer happiness in life?—Was it Demas, who loved this present world, as if it were eternal; or was it the apostle, whom he forsook, and in whose sight these things that are seen were so temporal? Was not Paul the happier man, stripes and perils notwithstanding! He was.

The transient is the true view of the world. It is the light in which all things human appear from beside God's throne. Other surveys may be had, and are common enough; but they are false, unhappy, and Satanic. No man thinks too highly of the world, but thinks also too meanly of his own soul. Every act of undue deference to things temporal dulls, deadens, and destroys the soul's own consciousness of immortality. Worship the worthless, even in ignorance, and worthless will you yourself become. It is an irresistible law, it is a divine ordinance, that the soul shall throughout assimilate in value to whatsoever it loves. It is so in regard to all pursuits, whether of ambition, trade, or learning. It is so among friends. It is so with the lover and his mistress. It is so with husband and wife, that is if they love one another; which, if they do, their characters are always growing into a closer resemblance of one another, whether that likeness be for better or for worse. Where the heart is given, there the soul also tends; and when the one is fixed on an unworthy object, that instant the other begins falling from its heaven of purity and peace. But blessed is that union of husband and wife, in which they twain are one flesh, and also, what Christ implied—in which they twain are one heavenly soul. These, in loving one another, love one another's divine aspirations, and each breathes energy into the other's pure purpose. Themselves one spirit, their several wishes and efforts accelerate their heavenward progress, like the two pinions of an angel, by simultaneous and well balanced exertion. Without self-sacrifice, Christian marriage is not possible. It is not possible for the hearts of husband and wife to meet permanently on any lower level than the altar of God. A happy union is practicable only among the sons and daughters of the Almighty—only among those who, in resembling one another, are the more nearly like God. Conjugal happiness is perfect, only when the happiest home is regarded as no abiding place. There is no earthly relation that can be correctly enjoyed apart from the solemn sense of its uncertainty. It is the feeling of worldly evanescence that alone can redeem the world's use from sinfulness. For attachment is assimilation. The love of God makes us children of God. And, in things evil, affection approaches its possessor to the value of whatever object he loves. The miser's feelings are always cooling down to the lifeless temperature of his gold; and his heart is for ever hardening into the insensateness of metal.

Oh my God! May it never be my misfortune or my sin to love things temporal with my stronger and eternal feelings! Do thou quicken within me the knowledge of outward evanescence! I am a pilgrim and a stranger upon earth! Thy word is my guide and my support. May I never lay down thy staff, but with my life. Thou God of the serene heavens above, Oh! suffer not my soul to contract affinity with this disturbed, corrupt, and perishable element of time!

The transitoriness of earth! A lively perception of that truth is an ingredient in all virtuous determination. It is not sour in its effect, it is not at all cloistral, it is not melancholy, it is not disheartening, but quite otherwise.

[Martyria.

WAR VS. CHRISTIANITY.

Not only princes and statesmen, but the clergy, Roman and Protestant, have held out to mankind the supreme fallacy, that their object in going to war, is to establish true religion, and with it universal and lasting peace. Nothing can be more visionary than to indulge in such an expectation; and, from this happy epoch we seem, alas! far removed. But, though the Almighty, in his wise system of governing the world, causes good to arise out of evil; and though war, from the intensity of suffering it may inflict, should dispose the minds of men to abandon it; yet, Christianity is an uncompromising religion; it does not permit the individuals who profess it to do evil that good may come. Its divine author has plainly declared, that 'a corrupt tree cannot bring forth good fruit.' To expect, therefore, that peace will be permanently established by the sword, seems to be about as reasonable as to expect that men in future ages will derive health and nourishment from what now constitutes poison.

At a crisis like the present, when light and science are flowing in upon the world, and when the ties by which society have been imperfectly kept together during ages of darkness, seem to be dissolving, it appears to be the duty of all men, but more especially of ministers of the gospel of peace, to examine the records of that gospel, and thence to ascertain the lawfulness or unlawfulness of war. To proclaim to the world that the subjects of the Prince of peace *may lawfully wear weapons, and serve in the wars*, appears little less than to paganize Christianity. It deprives it of its most peculiar and characteristic distinction. It denies Christ, inasmuch as it robs him of his high distinction, as PRINCE OF PEACE.

JOHN GOLDIE, OF KILMARNOCK.

A person of extraordinary genius of this name appeared about the middle of the last century, in Scotland. He was a peasant's son The first indications of his originality were some inventions of machinery, such as a peculiar kind of mill for grinding corn, and a wooden clock. Soon he turned his thoughts to theology and published their results in some essays; and afterwards in a large work in 5 volumes, 8vo., entitled the 'Gospel Recovered,' in which he showed that the doctrines of the Trinity and of Calvinism are corruptions attached to Christianity in the dark ages. His history, for the most part, is involved in oblivion. It is probable that he was overwhelmed by the bigotry of his age, and in the obscurity and poverty of his situation prevented from reaching the ear, attracting the notice, or securing the sympathy, of the liberal portion of the community. His name, however, survives, and will be kept bright forever by the testimony of two of the most celebrated men of his times, Lord Kaimes, and the immortal Bard of Ayrshire. In the 'Christian Reflector and Theological Inquirer,' a monthly publication in Liverpool, of the year 1823, we find the following notice, which perhaps is all, in addition to the few facts we have stated above, that can now be ascertained of 'John Goldie, of Kilmarnock.'

'Several years ago, I was induced to make some inquiries after this extraordinary man, but I soon found that 'the place which had known him, knew him no longer;' and was forcibly reminded by my fruitless researches of the lines of the poet:

'Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness in the desert air.'

'I was happily more successful with reapect to Goldie's publications. These were lent me by a friend, and I can truly say afforded me sincere pleasure in the perusal. The first work published by Goldie, was his 'Essays Moral and Divine,' intended to overthrow the dogma of original or birth sin, and to prove that heart-withering opinion to be utterly repugnant both to reason and scripture. A copy of these 'Essays' was presented by their author to the celebrated writer of 'The Sketches of Man,' Lord Kaimes. This distinguished individual's opinion of Goldie's talents and principles will be seen by the following letter, which is printed in the Preface to the second work that Goldie published, 'The Gospel Recovered,' &c. It cannot fail, I think, of being highly interesting to the friends of free inquiry and of scriptural Christianity.

Edinburgh, August 2, 1779.

SIR,—'I hold myself much obliged to you for distinguishing me, from your other readers, by a present of your book. I applaud your performance greatly, and still more the motive that induced you to write.

The strange and absurd doctrines that have been engrafted on the Christian religion, by different sects, have occasioned not only much opposition and enmity amongst Christians, but have tended beside, to much depravation of morals. What, in particular, can be more destructive to virtue and good works, than the doctrine of faith, as perverted by many of our zealots? In a word, Christianity, among those who adopt it in its purity, is the great support of morality, and the great cement of goodness and benevolence among men. But not to mention other bad effects of the engrafted doctrines mentioned, a man of sense, when he begins to study the motly figure that Christianity makes in the doctrines of many of our sects, must be a very good man indeed, if he be not tempted to think that religion is all a cheat; and consequently that men may give way to every appetite without check or control.

I am, Sir,
Your obedient humble servant,
HENRY HOME.
To Mr. John Goldie.'

'The poet of nature and of truth, ROBERT BURNS, was, it appears, the intimate friend of of John Goldie, and a short time subsequently to the appearance of the 'Essays Moral and Divine,' addressed to his heretical brother the following lines. It is strange that these and similar effusions of Burns's muse, should have been excluded from most of the editions of the works of 'dear nature's artless child.' Though when it is remembered that those editions have been usually made for the 'gods of earth,' perhaps it is *not* strange. It is 'auld orthodoxy,' which alone can bedeck her advocates in the purple and the fine linen. A greater than Solomon has declared, that 'they that wear soft clothing are in kings' houses.' And observation will teach him who needs the instruction, that in the palaces of the mighty, the words of truth and soberness have no certain dwelling-place. The plain dictates of reason and common sense, usually find most favor with those, who resemble the man of God of old, who 'had his raiment of camel's hair, and a leathern girdle about his loins.' Nor need it excite much surprise that the attacks which Burns undauntedly made, on 'poor gapin', glow'rin', superstition,' should have been prevented from appearing before the eyes of the polite, when the strong but honest language of virtuous indignation against those sons of mammon who first corrupted the poet, and then deserted him in the day of trouble, was not allowed a place in one of the most celebrated editions of the works of the northern luminary. Can such things be, and overcome us like a summer cloud, without our special wonder! Aye, even so, for the age is evil and corrupt'! But here are the lines:

'O Goudie! terror of the Whigs,
Dread of black coats and reverend wigs,
Soor bigotry on her last legs,
Girnin' looks back,
Wishin' the ten Egyptian plagues
Wad seize you quick.

'Poor gapin', glow'rin', superstition,
Waes me! she's in a sad condition;
Fy, bring Black-Jock, her state physician,
To see her;
Alas! there's ground o' great suspicion
She'll ne'er get better.

'Auld orthodoxy lang did grapple,
But now she's got an unco ripple,
Haste, gie her name up i' the chapel
Nigh unto death;
See how she fetches at the thrapple,
An' gasps for breath.

'Enthusiasm's past redemption,
Gaen in a galloping consumption,
Not a' the quacks, wi' a' their gumption,
Will ever mend her,
Her feeble pulse gie's strong presumption,
Death soon will end her.

'"Tis you and Taylor* are the chief
Wha are to blame for this mischief.
But gin the LORD's *ain fools* gat leave,
A toom tar barrel
An' twa red

wrathful, vindictive Being, whose anger must be appeased, and his justice satisfied, before he can show mercy to sinners; but that he is naturally in and of himself merciful, without any external excitement; that he delighteth in mercy, and is ever ready to forgive; that the gospel is a system, not of bought grace, but of free grace, communicated to the world by Jesus Christ. Stand fast, my brethren, in these views, which are so honourable to God, and so safe for men. If you cannot rely on the infinite love and mercy of the God of love, of the Father of all mercies, and his gracious declarations, and exceeding great and precious promises, for salvation and eternal life, on what can you rely? You can no where find a being more merciful, more ready to forgive, more disposed to make you happy, than the God and Father of our Lord Jesus Christ.

3. You have been taught that Jesus Christ is a man anointed of God, exalted to be a Prince and a Saviour, in whom the Father is pleased all fullness should dwell, even the very man whom the Jews slew and hanged on a tree, who was shut up in a tomb, and raised from the dead; that he was made in all things like unto his brethren, Heb. ii. 17.; and that, though raised to the throne of glory, and declared the Lord of all, he is still your elder Brother. O! cherish these pleasing and animating views of the Saviour, which shew him so closely connected with you, give you such a peculiar interest in all he hath done, in all he is, and teach that it is possible for you to imitate him, and to attain a share in the honour and glory he hath attained.

4. You have been taught that man is not born a sinful creature; that according to the words of Jesus, Matt. xviii, 3. not unconverted, but converted persons resemble little children; that you are not made sinful through an almost almighty malignant being inspiring you with evil thoughts and propensities; but that you, and all men, have become sinners by suffering your own lusts to tempt and draw you into sin, by personally transgressing. Consequently you have to take all the guilt and shame of your sins entirely to yourselves, and must, on due reflection, feel an awful sense of your accountability to God for all the moral evil that is found in you.

5. You have been convinced, that without repentance you cannot be saved, and that you no further repent than you forsake your sins; that repentance consists, not in having your feelings violently agitated, and what some men call being shaken over hell, &c.; but in such a sorrow for sin as produces amendment of life, in ceasing to do evil and learning to do well. See that you daily reduce these views to practice. Examine yourselves; consider your ways; depart from what ever you find contrary to the will of God, either in your spirit or conduct; seek for an increase of purity both in heart and life. Remember you can no further enjoy peace than you obtain deliverance from sin. Build not on frames and feelings; hope not to be saved for your opinions; but always keep in mind that holiness is essential to happiness.

6. Remember that faith in Christ, the necessity of which you have been taught, consists not in notions about his person, nor in a reliance on his merits, nor in a mere persuasion that he died for you, nor in certain rapturous feelings, but in the steady belief of what he taught, as coming from God, and being of divine authority; not in a cold-hearted assent to the truth of his doctrines, but in such a hearty reception of the gospel as fixes our faith and hope in God, 1 Peter i. 21. and produces obedience to the truth believed. Seek to increase in this faith. Obey the truth so far as you understand it. Let your conversation be as it becometh the gospel of Christ. You know that faith without works is dead, and that it can only be made perfect by works. If, with the ideas you have received, you live in disobedience to the gospel, you will show yourselves of all men the most inconsistent, and be the most self-condemned. O! tremble at the thought of allowing yourselves in the practice of any known sin, or in the omission of any known duty.

7. Remember you are called to walk as Christ also walked; to let the same mind be in you which was also in him; to conform yourselves to his example; to imitate his humility, meekness, gentleness, peaceable and forgiving temper; to be, like him in piety, resignation, patience, and submission to the will of God; to love one another as he hath loved you; to be tender-hearted, compassionate and kind, as he was; to resist evil, and obey God as he did; to imitate his purity, holiness, goodness, and love; to love, forgive, and to pray for your enemies as he did for his. In all these things you are called to be like Christ, and with your views of his person, as one made in all things like unto his brethren, you must feel it practicable to attain his likeness in all these respects: and let me remind you that your own happiness, and the success of the cause of truth among you, much depend upon your conformity to his example.

8. You have been taught that life and immortality are brought to light by the gospel; that eternal life is the gift of God through Jesus Christ our Lord. Consequently the gospel must appear to you of the highest possible importance; it is the only ground on which you can have an assured hope of future life, on which you can look for immortality and glory. How strictly, then, ought you to adhere to the gospel! how zealous out you to be for its truth and success! how diligent in seeking to be grounded in its real facts and genuine doctrines! Acquit yourselves like candidates for eternal life. Live like those, who, by patient continuance in well-doing, are waiting for glory, honour, and immortality. Guard against an inordinate attachment to earthly things; against a worldly spirit; against the influence of sensual gratification; and give diligence, that you may be found in the day of the Lord Jesus in peace, without spot, and blameless.

9. Let me exhort you to keep your minds open to conviction; to be very diligent in your inquiries after truth. You have not yet discovered the whole of truth; nor perhaps, detected all your errors. Go on, my brethren, and you will grow in grace, and in the knowledge of our Lord Jesus Christ. Bear with each other's weakness and mistakes, and love as brethren. Treat all your fellow Christians, however much they may differ from you, with candour and affection. Look well to your spirit and conduct in every respect. Remember, if you manifest a bad spirit, you cannot excuse yourself by saying it is the fault of your nature; if you indulge unlovely tempers, you cannot consistently say it is the devil who stirs them up in you; if you live in sin, you cannot comfort yourselves with the delusive notion, that another was punished in your stead, and that you are covered with his righteousness.

10. Though you have renounced the tremendous and God-dishonouring notion of eternal torments, and entertain the pleasing hope, that, sooner or later, God will make all his rational creatures happy; yet you believe that the wicked will be punished according to their works, and that none will be happy until they become holy: and as your views of the restoration lead you to think that God acts from love, in every part of his conduct towards his creatures, this should teach you to act from a principle of love, in every part of your conduct, towards all men. May love increase and abound among you!

Finally, brethren, farewell; may the blessing of our heavenly Father be upon you all!

I remain your willing servant in the glorious Gospel of the blessed God. [Anonymous.

MARTYRIA.

Our readers have frequently been presented with an extract from this book. It is a recent production and bears the name of Rev. W. Mountford, of Lynn, in England, as its author. Its plan is novel, and its execution admirable. It ought to be republished among us. The author speaks thus of his work.

'For recent readers of Unitarian periodicals, the manner may be a little novel, but the doctrine is not. You may, perhaps, think my notions too stale and trite; for there are fashions in theology, just as there are in morals, in art, in literature, and in politics.'

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 28, 1846.

HARVARD COLLEGE.

The following extract is from the 'Gospel Banner,' published in Augusta, in Maine.

President Everett. After all the opposition that has been made to the Unitarians' longer giving a President to Cambridge University, and after all the pains taken to elect Senators, Representatives &c. to the Legislature of Massachusetts, who should *veto* any Unitarian the College might elect, it seems the nomination of Gov. Everett as President has been *unanimously* confirmed by the Board, that embraces the Governor, Lt. Governor, Senate, Council, Speaker of the House, &c. This is highly complimentary to Governor, now Pres. Everett. He will prove a bright and a shining light at the head, the very *head*, of the literature of America. He is exceedingly *popular*; and now if that immensely *rich* College *could* contrive to reduce the expenses so that common people could afford to send their sons to Cambridge for an education, it would not be two years before Old Harvard would have a thousand students. She might have them as well as not. Shall she? The question of expense alone can settle it.

We cordially concur in the suggestion of the above respectable editor, and would urge its consideration, with the utmost earnestness, upon those entrusted with the College.

The people of Massachusetts have manifested a most honorable and well merited confidence in the present administration of the College by refusing, with one voice, to listen to the importunities of the sectarian politicians who, upon one pretence or another, appealed, previous to the last election, to their prejudices or passions to induce them to take an unfriendly attitude towards the Corporation.

The result of the agitation of the subject has been to awaken a deeper interest in the College, than the people have felt before. Those who joined in the intrigue to get possession of it, have claimed it as the 'child of the State,' and now the people of the State are ready to take it under the wing of their parental favor and patronage. We earnestly hope that it will be so administered as to render lasting and inalienable the interest which the whole people have thus been led to cherish towards it. And this can only be done by bringing it more and more within the reach of the whole people.

The natural and only sure and unfailing foundation in the public confidence, of a College, is the wide diffusion of its privileges and benefits. The greater the number of its sons, and the more they are scattered throughout the community, the broader is its basis, and the firmer its position. We believe that the prediction of the editor of the 'Banner' can be and will be verified. If by any arrangement of its organization, or a simultaneous and earnest appeal to its friends, the way could be opened for effecting a considerable reduction of the necessary expenses of an education there, we are sure that its catalogue would soon embrace thousands. In such an event, a continually increasing number from other sects who now are induced reluctantly to go elsewhere, would insist upon securing the advantages of Cambridge

But what we particularly wish to urge are the claims of Liberal Christians in this respect. We are substantially excluded from all the other Colleges in the country. The portion of the people, holding our views, it may be said without giving offence we trust, are peculiarly and pre-eminently well adapted to sustain the College, and advance it to the highest grade, by their intellectual and moral energies; and if Cambridge opens its doors as widely as possible to receive them, they will gather to its support and crowd into its halls with a unanimity, and a strength of numbers and zeal that will nobly reward the wisdom with which it has been consecrated, and the fidelity with which it has been preserved, to liberal principles. While we have a fair proportion of wealthy persons, in our denomination, its main strength and its most rapid spread are among those of of limited and moderate circumstances—professional men, farmers, mechanics and others, at that happy level of society where the means of mental improvement and excitement are best enjoyed. In the state of society, existing in this country, particularly in this part of it, the love of knowledge has her chosen abode and her most prevalent influence among the middle classes. Ignorance settles in thicker darkness over those, at one extreme, whom poverty excludes from education, and, at the other, whom luxury, indolence, and riches have consigned to the servitude of fashion. So far as the College is identified with liberal sentiments in theology, it is its privilege to be thrown upon the support of a denomination whose present strength and prospective diffusion are mainly to be found in the intermediate classes of society,—lifted above poverty, and saved from the deleterious influences of the extremes of wealth and fashion. To avail itself of this advantage, it ought to be a cardinal point of the policy of the College to adjust its necessary expenses to the standard of persons in the middle condition of life. It is a very unfortunate and unfavorable state of things to have such a comparative advantage, in point of expenses, held out by other Colleges as to almost compel the Unitarian farmer, or the physician, or clergyman, in the interior of the country, in justice to his family, to send his sons elsewhere, and thus withhold from Cambridge her rightful nutriment, and deprive her of what would prove her brightest jewels.

We know that the difference in expense, of an education at Cambridge and at other Colleges, has been highly exaggerated by its enemies, and very substantially reduced by the wise and energetic measures of the recent government of the College. But we desire to have all clamor, and all discontent, on this subject, silenced forever. We wish to be able to prove that a better education can be obtained, not only at as low, but at a less, price, at Cambridge, than elsewhere. When the wealth and public spirit and munificent zeal for good works, of some of our honored and wealthy Unitarians are brought before our mind, we long, and pray that they may be led to discern the unspeakable benefit they might bestow upon their country, the blessings they might place within the reach of their fellow men, the incalculable service they might render to the cause of truth and knowledge, the pure lustre they might shed around their own names, and the precious satisfactions they might lay up in their minds, here and hereafter, were they to unite in one great effort to establish a fund, to reduce to a mere nominal rate, the tuition fees at Harvard College.

If something of this sort were now done by those among us to whom the ability to do it has been entrusted, the effect would be far greater than any mere calculation of dollars and cents could suggest. A most auspicious impression would be produced upon the public mind—a general enthusiasm would be awakened in favor of the College—the administration of the new President would be crowned with a glory worthy of his highest ambition, and the venerable College would become once more, as at the beginning, and forever remain the chief pride, and the cherished ornament and blessing of the State, and of the whole people, of Massachusetts.

PRESIDENT QUINCY AND MR. WALLEY.

At the recent meeting of the Board of Overseers of Harvard College, Judge White of Salem read a letter, from the late President of that institution, presenting, in some strong points of view, the passage between him and the Hon. Speaker of the House of Representatives. After some remarks from the latter, Rev. Dr. Parkman put the question to him directly, whether, in the movement against the College, in which he has so largely participated, he had not been actuated by the design and motive of getting it out of the control of one form of sectarianism in order to secure it to another.

To this question Mr. Walley replied, solemnly declaring that it had never been his design to secure the College to the Orthodox, but, in good faith, to throw it open to all sects, and to distribute its offices to persons of every form of religion, and every sort of faith. This is the ground taken, honestly no doubt, by the Baptist Watchman and other Orthodox papers. It is, in our view, most extraordinary ground for Orthodox men, or for believers of any name, to take. It is, substantially, the ground upon which Stephen Girard established his College, as the Puritan has justly acknowledged. From Mr. Walley's political position, and from the interest the public take in his reputation, we think it is due, to them and to himself, that he should explain his views on the subject. How are they to be carried into practice? Would he have a census of the religious opinions of the people taken at frequent intervals? This would be necessary to carry his proposition into effect—of course, he means what he says—and desires every existing sect or opinion to be represented in the College government. There is one thing to be noted particularly, in this matter. Mr. Walley, and the Orthodox editors, assume the credit of great fairness and magnanimity, in declaring that they desire to have Orthodox Congregationalists, Baptists, Episcopalians, Methodists, &c., in the Board of Overseers. The truth is these are all one and the same, so far as Unitarians are concerned. They are all leagued against us. If persons of these various names are placed in the Board of Overseers, they are to be regarded, in the aggregate, and constitute, as such, one species of sectarianism. The College must be in the hands of liberal, or of exclusive men,—of Trinitarians or of Unitarians—or it must be portioned out, as Mr. Walley professes he wishes it to be, among all the various sects, and grades of religionists, in the Commonwealth, in proportion to their numbers. We wonder that any one, aspiring to the character of a statesman, and desirous of being regarded as a legislator of sound practical sense, is willing to commit his reputation to such a proposition.

THE RIGHTS OF UNITARIANS.

The last Baptist Watchman says, in reference to Harvard College, 'we regard the claims of the Orthodox to exclusive control, to be quite as valid as those of the Unitarians, if NOT A LITTLE MORE SO.'

The Unitarians have *possession*, which has come to them in the course of Providence,—they have contributed A GREATER AMOUNT than any or all others, to the funds of the institution. They have no other College while the Orthodox have many—they are, in their social, moral, literary, and scientific position, as worthy of a College, and as able and as ready to sustain one, as any denomination—they have administered the College irreproachably—they are as likely, as any sect, to administer it upon liberal principles, and for the public good—they represent, in the great body of Anti-Trinitarians and Anti-Calvinists of every name, a larger portion of the people of the Commonwealth than do the Orthodox Congregationalists. In view of all these considerations, we respectfully demand of the Baptist Watchman, the grounds, on which he rests the opinion he has indicated, that supposing the College must remain under the exclusive control of one or the other, it ought to be taken from the Unitarians and given to the Orthodox.

DOES CALVINISM INVOLVE THE IDEA THAT GOD DIED!

Surely it does. At the first publication of the recent work on 'the sufferings of Christ by a layman,' Orthodoxy, taken by surprise, was startled from its propriety and, yielding to the irresistible impulses of nature, reason, and common sense, denied the horrible doctrine. The New York Recorder, as quoted in our last paper, gave notice that the Orthodox clergy of that city, as an expression of their disapprobation of the doctrine, had bought up and destroyed the whole edition of the book that contained it. But, 'upon second thought' it is seen that the doctrine is the very corner stone of the system of Calvinism, and must be faced at all hazards. We find, accordingly, in the very next number of the New York Recorder, the following commendatory and endorsing notice of the work and of the doctrine.

'We are inclined to think his theory true in the main, but one-sided and somewhat exaggerated. That the Deity is capable, not of involuntary, but of voluntary suffering, at least in the way of sympathy, we cannot doubt. The whole current of the Scriptures corroborates this view. Some of the profoundest thinkers have clung to it, as one of the sublimest and most cheering truths. Among these we would refer our readers to Chalmers, Harris, and Vinet. The latter writer, who is equally distinguished for his keen philosophical acumen, and glowing eloquence, everywhere, takes it for granted, in his discourses. The following from his discourse on the Work of Christ, is one of the finest passages in any language, and we beg to commend it especially to the author of the work upon which we are commenting.

'Either the human heart is incapable, from its nature, of feeling love, or that man will feel it who, enveloped in ignomy as a garment, has seen the God of glory descending even to him, to seek him in the depths of his disgrace; who from the gloom and sorrow in which his conscience kept him plunged, has seen himself transported into a region of light and happiness; who in respect to himself, has seen verified that amazing language of the prophet, 'In all their afflictions he was afflicted;' who has seen,—O mystery, O miracle!—his God travelling by his side in the rugged path of life; nay, voluntarily assuming the burden which was crushing him; a God humbled, a God weeping, a God anguished, a God dying! That long contest, if I may dare to say it, that agony of God for generations, that painful birth by which humanity was brought forth to the life of heaven, has been revealed to him in the ancient dispensation; he has been shown the very steps of God impressed upon the dust of ages, and mingled with the footprints of the human race; but at the trace which that God has left on the rock of Calvary, the rock of his heart is broken, the veil of his understanding torn away; and what he could never think of without temerity, he thenceforth conceives as necessary, that if God has thus loved humanity, he ought to love it as God has done, that is to say, with the same spirit and in the same manner."

All orthodox believers will admit that there was a mysterious and intimate union between the divinity and the humanity of the Son of God, that what affected the one affected also the other. They will also admit that 'the God man' was made perfect, as a Mediator, by sufferings—that he offered himself through the eternal Spirit—that he became obedient unto death—that he endured the cross and despised the shame. Why then should it be thought a thing incredible that the divinity of the immaculate victim suffered in sympathy with the humanity, in the curse of the cross? The sufferings of Christ were more than physical; they were especially spiritual. 'His *soul* was made an offering for sin.' It was his soul which was exceeding sorrowful even unto death. It was his soul, penetrated and upheld by the indwelling Godhead, which was made a curse for us. That 'the Divinity withdrew when the humanity suffered," is entirely gratuitous and unscriptural. God the Father may have seemed to forsake the struggling victim: but the whole nature of Christ was on the cross. The sinless was made sin—the just suffered as the unjust—the Sovereign as the slave. And in this consists the wonder of redeeming love. 'God commendeth his love towards us, in that while we were yet sinners, Christ died for us.'

It turns out that in the horror with which the Orthodox exclaimed against the idea that 'God DIED on the cross,' they were frightened, not by their own shadow merely, but by their own perfectly accurate portrait.

PROFESSOR STUART ON THE CANON OF THE OLD TESTAMENT.

We have been looking with much interest to see how the Orthodox presses will handle the above work. Since the day of its publication, until now, a studious and most significant silence has been observed by them respecting it. The work is a complete and decisive defence of liberal theologians against the charges, to which the Orthodox have of late almost exclusively confined themselves. It ought to be followed either by an attempt to refute it, and a denial of the Orthodoxy of its author, or by an acknowledgment that Mr. Norton and other liberal interpreters of Scripture are in the right, and by a final cessation of the opposition of Orthodoxy to Unitarianism.

The former alternative will probably be adopted. In the last number of the Boston Recorder, the battery is opened at last against Professor Stuart's book, in an article of which the following is an extract.

The manner in which he is called upon to 'revise and expurgate,' in case his work goes to a second edition is quite cool. We shall see whether Professor Stuart will obey and submit.

If I have read him aright, then I have somewhat against him, in regard to one section of the book. If I have read that section wrong, will you, Messrs. Editors, or some of your more leisurely correspondents set me right. I speak only of what he says about the Song of Solomon, page 364, and onwards. I object to this, first, because it misrepresents the Song. I will illustrate my meaning by quotations.

Page 364, et passim, we find the word '*amatory*' applied to the Song. Now any one knows the common use of this word; and any one who consults Webster may find good authority for such a use of it. In this sense (which is the common meaning of the word,) I say it misrepresents the Song. In common parlance, 'an amatory poem' means a very different thing from 'a Song of Love.'

Page 367—'At the outset we find the fair one in the harem of the king's palace, exulting in the love of Solomon.'

'The fair one—the harem—exulting in the love,' &c., is an unfortunate combination of words, if the writer meant to do anything but ridicule the book. It may be said that these words do not necessarily mean anything bad; but if a person writing letters from Andover to Germany should apply them in connexion to the Professor's family, it would be considered the grossest outrage possible upon delicacy and truth. 'But other passages (page 382(• • • oblige us to look well to the mastery of our own feelings,' i. e. 'the Divine Spirit inspired a book, some parts of which *oblige* us to look well to the mastery of our own feelings—truth inspired to sanctify us, yet suited to stir up the lowest passions of animal nature!' Is this probable a priori? Is it true as matter of fact?—*We* say, *no*. (Page 382.) 'Something might be done to give the book a better dress than it has in our English verson; but the general state of the case will remain as developed above.'—While I would say with Aben Ezra—absit—God forbid, to all profane rejection of the book, I think we may say with Virgil, on a somewhat different occasion. Procul, O procul este profani!'

Now no one will wonder that in reading this part of the book (we were reading it aloud and in course, ladies forming a part of the company) that we all should have felt exceedingly uneasy while the reader went on, she not daring to stop lest that should only make a delicate matter still worse by setting our imaginations all astir; nor will any one wonder that we separated that night without our accustomed free remarks upon what we had read, nor that each one went to his own room to see for himself this monstrum horrendum of the Bible whose ugliness had hitherto escaped his notice, nor that we should have met the next morning and unanimously agreed that we were happily disappointed in finding that the Song had been misrepresented. We concluded there is nothing in the Song so dangerous for people to read as we find in the writer's comments upon it. For the same reasons for which he cautions common christians against reading the Song, we would caution them against reading this essay of his in defence of its inspiration. In this case, I think the inspiration and the delicacy of the Song may well pray, 'Deliver us from our friends.' The monogamist rabbi, has not given the polygamist king his due. Moses has traduced Solomon. We object to his views, secondly, because we think they do great injustice to the character of many christians. On pages 364 and 383 he implies, that it is the amatory character of the Song which has led so many commentators to choose this book as their theme. Again he says 'Poor monks! This book was converted into nectar and ambrosia to refresh and strengthen them in their mutual revellings, and to compensate in some measure for the loss of realities! So they rushed by troops to the prey. Germans (as we should expect.)—Frenchmen not a few (as we should spontaneously conjecture,) even Englishmen, although with some good degree of sobriety in most cases, and last of all the very Dutchmen, have revelled in this book. There are, not improbably, a class of occasional readers of the Bible who would sooner give up any book belonging to it than this. Their real reasons for this preference, they would not perhaps be fond of proclaiming.' 'We find (page 374) the temptation to dwell on the carnal imagery sometimes, perhaps often, leading us away from pure and spiritual devotion. This I believe to be the general—the all but universal feeling among us.'

Again, on page 379, speaking of Pres. Edwards and his peculiar fondness for the book of the Canticles, he says, 'His character for piety was such as entirely forbids the supposition that he was secretly nourishing his animal passions by this. • • • But as such men are not very rife in these days, and are not likely to be so, it is better for those who have not attained an elevated state of piety like his, to abstain, for the most part, from the book before us!' Now if this be true, then where we find a christian reading this book, we may safely presume he is 'nourishing' his 'animal passions' by 'revelling' in its 'carnal imagery.' Is it the prerogative of any man thus to judge his fellow?

Should christians thus speak of fellow christians? 'Charity thinketh no evil.' Moreover, I feel that we wrong the Divine Spirit by insinuating that his work in the hearts of most believers is so radically imperfect as the above remarks would seem to imply.

From the general tenor of the writer's remarks on this topic and without any great stretch of logic, we think we might draw some inferences in regard to his own character, not at all complimentary to himself, and which all who know him know to be utterly false. We deny the charge that christians generally are so inflammable as to take fire from such a cause; and if we had reason to think they really were so, instead of advising them to avoid the book, we would say, Read,—and if excited, be ashamed of your depravity. Read, and repent of this thy wickedness, and pray to God if peradventure the thought of thy heart may be forgiven thee.

I object to it, thirdly, because it yields just what his opponents claim. The writer tells us that the Song has 'had its day.' This is all that Universalists claim as to the 24th chapter of Matthew. It was written, say they, for the Jews, previous to the destruction of Jerusalem.

'It has had its day.' This concession also meets the wishes of Unitarians. The first chapter of John, they say, was written in accommodation to the philosophy of the contemplative, spiritualizing, transcendental Essenes. It did well at that time,—but it has had its day. So of all the phrases that assert the divinity of Christ—they were spoken to accommodate Jewish prejudices, &c. &c. They have had their day. 'I venture to believe (see page 379) that many rejoiced in it, (i. e. in the Song) and were made glad by it. But it was only twilight when it was written; it is now broad day-light. We who know and feel this, need not go back to the twilight in order that we may see.' This is precisely the argument with which all who deny the inspiration of the Bible, or reject any particular doctrine of it, meet us, and it is expressed here much better and stronger than they are generally able to express it. Therefore I was not at all surprised when some of the most intelligent Unitarians in our village quoted this book as largely favoring their own views of Inspiration;—and this claim, I doubt not, will be re-urged with force when Mr. Norton or his friends shall review the book. We are sorry that the great champion of Orthodoxy in the days of Channing's glory, should in these latter days even seem to play into the hands of the denomination he then considered heretical, and whose great chieftain he had courage to attack, and strength to silence.

Therefore I say, in conclusion, that in the section reviewed, the author has counteracted the very purpose for which he was writing.—Look once more at such passages as these:—'The moral tendency is the only drawback in regard to the whole matter,' i. e. the moral tendency *is* a drawback, &c. Speaking of those who read the Bible through by course in the pulpit or at the family altar he says, (380) 'while I doubt not that they may mean right, I am fully persuaded that their practice is altogether wrong, or at least injudicious. • • • Why occupy our public or our family devotions with such parts of the Old Testament scriptures?' And then it is gravely (I had almost said provokingly) added, 'Nor is all this saying one word against the Canticles, or the other parts of scripture, to which reference has been made!'

After one has boldly said of a book, 'Procul O procul,' &c., it will be difficult healing up the wound by any remarks about its 'adaptation to oriental christians.' He will find it very difficult to make common readers feel that a book may be inspired of God for universal circulation, and yet be dangerous for a part to read—(written with God's own finger, and yet such as a christian may say of it, 'Procul, O procul este profani!') They will ask in a thousand honest though exceedingly perplexing ways, how the same thing may be poison to them, and nutricious food to others. I say common readers can't understand these nice distinctions. They will ask of us—the Professor's pupils (expecting of course that we can answer them and defend our teacher,)—they will ask if he has not loosened one stone from the arch of evangelical truth;—if he has not admitted a principle which will allow the Bible erelong to become obsolete, and render it necessary that man have a better Revelation? Enlarging upon his admitted principle, methinks I hear them say, 'According to our greatest teachers—they surely should understand the matter—we have already progressed so far as to find no further use for the Canticles, a part of the Pentateuch, and no small portion of prophecy. Erelong, the Bible representations of depravity will not be true, except of generations long before passed away. Men will soon be able to meditate upon religious subjects better than David. Common conversation will be more pithy than the proverbs of Solomon. Paul's reasonings will seem incoherent and puerile. Thus, one after another, the growing youth casts off his childish garments!' This is precisely the doctrine, if I understand it, which is preached every Sabbath at the Melodeon, in Boston, by that fearless declaimer, Theodore Parker.

If, Messrs. Editors, I am wrong as to the impression which this section of the book is suited to make, I desire to know it; but if the general effect is as I suppose it must be, then I wish to know that, and caution my people against reading it; or if they do read it, I wish to assure them that the views it maintains in regard to this book of the Old Testament, are not the views of the orthodox community generally.

I hope and expect that the book I have noticed will soon pass into a second edition; and I hope as sincerely that when it does, that portion of it to which I have alluded particularly, will receive from its author a thorough revision and expurgation. A Lover of Song.

For the Register.

UNIVERSALISTS AND UNITARIANS.

It is not our intention to enter into a protracted controversy with any one, upon this subject; but a few remarks upon the comment of the editor of the Trumpet upon our recent article in this paper, seem called for; and we pledge ourself that they shall be brief.

1. We wish to say, that it is a matter of no sort of consequence, that Mr. Whittemore should know who writes these articles, or what have been our opportunities for knowing the things whereof we affirm. It is with *facts* we have to deal, not with *individuals*. The question is,—is what we have stated true? If it is, it matters not who has said it.

2. We remark, that the question with us, is not, who leads? or who follows? We care not a fig about this. The question is, what is *right* and *true*? And so far as Universalists and Unitarians are concerned, the only question is, whose position and method of proceedure has been the most correct? If in some respects the Universalists have been the most conformable to truth and right, which we do not deny, and Unitarians are coming upon that ground, they are approximating toward the Universalists, who are welcome to all the honor. If in other respects the Unitarians have held the better views, occupied the better position, and pursued the better course, which I think none will deny, and the Universalists are adopting the same, then they are approximating to the Unitarians. And such we not only believe, but *know* to be the fact. Still, as Mr. W. wishes for no controversy upon this subject, we are not disposed to press it. Had not he and S. R. S. undertaken to prove the contrary, our former communication never would have been written. So that, if it 'is a mere sectarian question,' it is one upon which no controversy would have been had, if it had not been commenced by him.

3. Most of ths gentlemen named, as 'old school' preachers, we have heard preach. We moreover have the pleasure of a personal acquaintance with them; and we respect them very highly. And how our language can possibly be tortured so as to apply to them, is more than we can understand. Are they '*wandering*' preachers? no; the most of them are regularly settled pastors. Do they live '*in some remote corner of the land?*' no; they not only occupy conspicuous positions in the denomination, but prominent and distinguished locations, with one or two exceptions; such as Boston, Augusta, Me., Woodstock, Vt., Utica and Buffalo, N. Y. When we penned that paragraph, we never once thought of such men. And we now ask Mr. W. if the style and tone of the pulpit performances of *even these* members of the 'old school,' are not *materially* different from what they were a dozen years ago? I will go further and ask him if he is not conscious, that the tone and spirit of his own sermons and that of his paper are *very different* from what they were a dozen years ago? If proof were needed upon this point, we might appeal to the very article upon which we are remarking, as evidence in the case. But we ask again. How many congregations in or about Boston would now sit easy and listen to a sermon of the design and application of that on the 'vexation of false religion;' and that entitled 'false teachers compared to foxes,' and a multitude of others of like description that might be named? Where may we now hear sermons of this description, but 'in some remote corner of the land,' and from whom, but 'some wandering preacher?' The truth is, it is the change that has taken place in the tone and spirit of the Universalist pulpit and press, that has contributed as much toward securing for them, their present relative position, as their change in respect to the doctrine of retribution. We most emphatically and unequivocally reaffirm the truth of what is said in that paragraph, and were it necessary, could establish it by an appeal to names and places; but it is both 'inexpedient,' and can do no 'possible good.'

4. We protest against the representation, that we 'slurred at' any minister or number of ministers in the Universalist denomination, in our former article, and utterly deny that a single word was said designed to make them 'cease to respect their elder clergymen.' Cannot a historical fact be stated, which no one can deny, without its being construed as a *slur*, or as asking 'Universalists to cease to respect their elder clergymen?' The very fact that these 'elder clergymen' have made so much progress as we have stated—for they are identified with the denomination—largely entitles them to the respect and confidence of their people.

5. Mr. Whittemore does not deny any material statement we have made; but indirectly admits them. And had he not misconstrued our meaning and made up a false issue in one or two instances, he would have been spared the labor of writing what he has, except so far as was needful to express his views and feelings concerning the two denominations.

6. And finally, we wish to say, that we have been highly gratified with the tone and spirit of this article, so far as relates to the relative position of the two denominations. And this feeling is by no means diminished, when we recollect how unlike it is, to many things he has before written upon the same subject. Every liberal minded man will say *amen* to this; 'let us see who can best work and best agree.—We will cultivate true charity in our hearts, and hail with great satisfaction the return to that holy principle in any other sect.'

Aletheia.

SOCIAL TEA PARTY IN PROVIDENCE.

On this interesting occasion, a 'newspaper,' called the 'Snow Bud' was prepared and circulated, which was adapted to heighten the gratification, and add to the success of the enterprise.

For the Register.

Mr. Editor,—Another of these pleasant modes of blending the social with the charitable and religious, has been resorted to in Providence, with gratifying success. The Unitarians of this city have for some years, in various ways, endeavored to do their part in the benevolent and spiritual movements of the denomination and the age. If it would not seem like the spirit of vaunting—of which there is quite enough in every department of charity and piety—we could show a large amount of money raised by the two Societies here, within a few years, apart from the regular support of the Gospel ministry. We would not refer to it at all, but for some remarks which have reached us, seeming to indicate a different impression, unfavorable and unjust.

The present effort had relation to a Free Chapel. During the four years in which we have sustained the Ministry at Large among us—helping at the same time to build a Church for the Bethel, and to support that institution, which other denominations have abandoned and opposed from fear of heresy—we have ourselves occupied a small and very inconvenient room called a Chapel, but deserving several other names. The last summer we determined to erect a suitable building expressly for the purpose, and the sum of twenty-five hundred dollars was soon raised, as we resolved to be moderate in this outlay. With this sum, a very commodious house has been built, with a large room for the Chapel, another for a school-room for the Sabbath and evening schools, and two smaller rooms for an office and library. To procure the means of furnishing this building, and completing everything within and without, the Ladies of our two Societies prepared a social gathering under the accepted name of a 'Tea-party.' It was held Wednesday, the 18th, in a large Hall, which was filled to such a degree that we only wished it had been as large again. Nothing could be more harmonious or successful. All classes united, and all denominations were represented. This last was particularly gratifying. On no occasion have we known here such a free and cordial mingling of all Christians, co-operating for one charitable object, and that object proposed to be carried out chiefly by Unitarians. Our friends of every Church sent or brought essential aid, in various forms. And we desire to bear this public testimony to their liberal and kind spirit.

The receipts were so considerable, and the expenses so small, that we have nearly 800 dollars profit. Our Chapel will soon be dedicated, and we shall enter it with gratitude to God, and the spirit, I trust, of true consecration to the good of man.

Providence.

For the Register.

COTTON MATHER ON OLIVER CROMWELL

Mr. Editor:—It is interesting to observe that *Cotton Mather* had the same opinion of the falseness of the common representation of *Cromwell's* character, which impelled Carlyle to the vindication of him which is at present in our hands. He says in his *Manuductio ad Ministerium*. 'Indeed the historians never keep closer to the way of lying, than in the relation they give of those twenty years, which passed after the beginning of the Civil Wars, and afforded a very ample and fertile field for their faculty to work upon. Among these, the romance that goes under the title of 'The History of the Grand Rebellion;' and is fathered on the Earl of *Clarendon*, I would have you more particularly treat with the disregard that is proper for it. If you would come at all near the truth of what concerns those times, you must look for it in *Whitlock*, his 'memorials of English affairs from the beginning of Charles I. to the return of Charles II.,' and *Rushworth* his 'Collections.' And yet even then some of the greatest persons and actors have not always full justice done them. I do particularly advertise you, that the mighty man, whom not only our King William (as Fleming reports) had a very high esteem for, but also his most bigoted and bitterest enemies confess to have been a matchless hero, and (as even Sir Roger Manly *himself*, as well as many more of his bran, acknowledges) 'not unworthy the supreme height of empire which he attained to,' has never yet had his history fairly and fully given; and when you read it given (as they are now approaching towards it) with the greatest impartiality wherein you have hitherto seen it, you must bear in mind *that the principal stroke of his character, and the principal spring of his conduct is forever defectively related.*' s.

NEW PUBLICATIONS.

1. A Discourse delivered in the West Church in Boston, August 3, 1845. By Charles Lowell, one of the Ministers of the West Church. 'Thou shalt remember all the way which the Lord thy God hath led thee these forty years.' Deuteronomy viii. 2

Few clergymen have had a happier or more useful or honored ministry than the author of this discourse. We shall not attempt to express the confidence, affection, and deep respect with which he is regarded by the public, or the grateful appreciation with which we and all who have experienced them, estimate the value of his pastoral services and care. The most sacred associations of the evangelical and apostolical character and office, are connected, in the minds of his hearers, with the image of his person and the sound of his voice. Although he protests against any sectarian or denominational name, we claim him as a liberal Christian and consider the influence of his life and character as a most decisive refutation and rebuke of those who deny to us the Christian name.

The following passage, near the beginning of the discourse, explains the occasion of its delivery. There is an appendix containing much interesting matter, in reference to the origin and history of the West Church.

'Had it pleased God that I should have been with you a sabbath or two since, I should have told you that, in the week previous, forty years had been completed since I first preached in this parish. What I then intended to say purpose now to say, in the freedom of colloquial address, rather than in the language of a labored discourse. To this the circumstances and recollections of this occasion naturally impel me. They lead me to consider myself as in the midst of my family, speaking to familiar friends with many of whom I have been long connected; a large portion of whom have grown up under my ministry, are as my children, and have lately, have known no other as their minister. I may now dwell on the happiness I feel in the new relation which they and myself sustain as an associate pastor.

It was in a small wooden edifice, occupying indeed the spot on which we are now assembled, but then standing almost alone, in the outskirts of the town, with few buildings between the church and the river, that I preached my first sermon here. It had much the aspect as far as I now remember, of a country church within and without, with a few houses in the neighbourhood, and others, scattered here and there in the fields, in what was then called "New Boston."

It was to a parish consisting, I think, of about forty proprietors, and less than a hundred families, that that sermon was preached. Yet this was a parish to whom, at my ordination, it was said,—"Your history has been illustrious, and we honor you, whilst we venerate your predecessors."

I well remember the day, and something, it may be, of my emotions, as I ascended the green eminence on which the church stood, by one of the many paths which, in seventy years had been marked out by the footsteps of the worshippers who had gone up in company to the house of God. I had just returned from pursuing my studies abroad, after an absence of two years. It was the place of my nativity to which I had returned; but in this parish I was an entire stranger. I had probably had intercourse only with the officer of the church who was employed to ask for my services, who is long since numbered with the dead,—if there can be said to die, who truly live!—and whose memory (with that of how many others!) is very precious to me.

My predecessor was one of the last persons I had seen before I left my country. I have a vivid remembrance of the good old man, "simple, grave, sincere." He said to me, "You will probably return to take the place of one of us." It was appointed in the providence of God that I should take his place. Would that a larger portion of the spirit of the ascended Elijah had fallen, with his mantle, on his immediate successor!

Few, very few, are among the living on earth, who heard my first s

One of the earliest taken was the youngest, my classmate and friend,† who had breathed the wish, "that our gracious Master, who, when he was on earth, sent forth his seventy evangelists, by two and two, to preach the gospel in Judea, would send us forth together by his authority, would permit us to travel in company through a useful ministry, and would enable us to return to his presence at last, rejoicing to find that our names had been written, with the names of our people, in the book of life." How short was our journey together! How brief, yet how brilliant, was his ministry on earth! In the best portion of his devout aspirations, may it yet be fulfilled!"

† Mr. Buckminister, who died June 19th, 1812.

II. Remarks on Europe, relating to education, peace and labor; and their reference to the United States.

The origin and history of this pamphlet are indicated in the following extract from a note prefixed to it.

'NOTE. At the solicitation of friends, we reprint the following *Remarks*, which first appeared in the Knickerbocker of New York, in 1843, and which were written by the Rev. Charles Brooks, of Boston, then in Rome. It is believed that time has not taken away any of their applicability to the present state of Europe.'

It is written in a racy and striking style, and in a lively and very interesting current of thought and narrative, brings much valuable information before the reader. We quote two passages as specimens of its tone and manner.

'Pauperism is a deep plague-spot on the surface of the body, and ignorance a deeper plague-spot in the depths of the mind, and both are growing into causes of revolution and crime. Hunger when fierce is eagle-eyed; and Ignorance when it gets an idea, acts upon it in terrible obstinacy. Poverty among the poor, increasing as wealth does among the rich, has given rise to a popular logic which masters that of the forum. What said the workmen at Manchester, in England, in their recent call for higher wages? '*How happens it that we, who produce everything*, HAVE NOTHING?' And what was the motto on the flag of the same class of persons at Lyons, in France, on a similar and recent occasion? '*To live working or die fighting!*' Workmen in Europe are willing to brave iron, fire and fatigue, but they must have bread!

It is not in England and France alone that pauperism exists. A recent statement says, that in Belgium one sixth of the population are poor, and most of these in extreme want. In Holland there are twelve paupers to every hundred inhabitants. In Prussia, since 1815, the number of the poor has quadrupled. In Austria the numbers are rapidly increasing. In the Lombardo-Venetian kingdom the official statements are appalling, it being said of Venice that half its inhabitants are destitute. In Germany the advance of pauperism is the motive which drives so many of its citizens to our country. At Copenhagen the poor tax has just doubled within the last ten years. At Stockholm the increase of paupers, taking the last hundred years, is one to fifteen. In some of the cantons of Switzerland the peasants have renounced their rights of citizenship, in order to escape the payment of the enormous poor-rates. The same facts are officially stated of Piedmont, Italy, Spain, and Portugal; and are corroborated by the bandits who levy contributions on travellers, and sometimes on villages. Take individual cities, and the same inference follows. Paris, for example, has eighty thousand paupers registered at its Bureau of Beneficence; and sixty thousand more are said to live on the products of crime. The city of Lisle has twenty-five thousand poor among seventy thousand inhabitants. Mentz, Strasbourg, Lyons, Bordeaux, are almost devoured by this lamentable evil. Russia alone seems to be exempt, and this is owing to the peculiar relation in which the servant stands to his master. We could cite pages more of official documents; but these are sufficient to justify our remark that something must be done; and though the people are willing to wait with angel patience, yet they cannot wait for ever; and if governments ultimately refuse to give to the great humanity a free and equal chance of action and enjoyment, they may be assured that sinister complots, organized in darkness under ground, will be ready at the signal to explode in earthquake convulsions.'

'We have also to fear the European vices of social life; especially those prevailing in the great capitals. American parents send their sons to Germany or Paris to continue or complete their professional studies. There, unattended by any protector, they are exposed to temptations of the most fatal kind; and though we have known many examples of assiduous study and exemplary moral conduct, yet we grieve to say there have been examples of a far different character. Unless parents accompany their son, or are sure that his character is definitely formed' we advise them to keep him from the great cities of Europe. *He treads on slippery rocks while fiery billows roll below.*

We have much also to fear from the secondrate writers of Europe, who seem in the absence of greater luminaries to shine with captivating splendor. These legislators in the republic of letters, or rather these sub-marshals in the intellectual empire, are the authors of dramas and vaudevilles, poems and romances, often exhibiting great ingenuity, and occasionally some learning, and often also displaying the boldest defences of immorality and revolution. Many of these find their way to our country, where they perform the part which the serpent did in Paradise. These are the writers who separate knowledge from virtue; and instead of the sublime and heavenly principles of evangelical truth, they give you the cold syllogisms of skepticism; instead of planting your foot on the Rock of Ages, they push you into that open sea of infidelity, whose winds are chance, whose waves are accident, and whose shores are annihilation. We wish our countrymen knew the private character of these authors, and they would cease praising the beauties of their writings; for their beauty is the rouge on a harlot's cheek.'

III. 'Eulogy, at the Funeral of GENERAL GIDEON FOSTER, delivered in the Unitarian Church in Danvers, November 3, 1845, by Daniel P. King.'

In noticing this pamphlet we avail ourselves of the opportunity to thank the author for his numerous civilities in sending us public documents. In the faithful discharge of duty to his constituency and country, he is surpassed by none of our national legislators His eulogy on General Foster is an elegant and interesting performance, and with the documents in the appendix, constitutes a suitable and enduring memorial of a worthy and venerable patriot, and Christian. Mr. King's remarks at the death of the late Mr. Saltonstall, delivered at a meeting of the Trustees of the Essex Agricultural Society, and which was sent to us at the time, is one of the most happily expressed of the numerous tributes rendered to his character. He who contributes to the extension of the influence, of those who were justly honored in their day, renders an invaluable service to his fellow-men.

THE NEW ENGLANDER CONDEMNED.

Our readers have heard of the late article in the New Englander, in which an amiable attempt was made to conciliate the Unitarians, and effect a sort of compromise between them and the Orthodox. The writer has endeavored to ward off the censure which the leaders of his denomination have launched against him, but in vain, as the following letter to the Puritan and the response of that paper show.

'BUNGLING EXPLANATIONS.'

To the Editors of the N. E. Puritan:

In a communication published in your paper of the 15th January, to which I beg leave to reply, I am charged with representing the late Unitarian controversy as badly conducted by all our eminent divines, since the days of Dwight, and of attributing to them the bungling explanations from which the common sense of Unitarians revolted. I had no such reference.—My mind was on philosophical speculations, which were held extensively when the controversy began, and some of which are held now—but which have been so far exposed and renounced, that it may be hoped Unitarians will not continue to impute them to us. Instance the triangular dogma of imputation—the dogma that the volitions of men, good and bad, are all the product of divine efficiency—the dogma that there is something sinful in man, before actual sin, for which he deserves eternal damnation—the dogma that sin is the necessary means of the greatest good. No one can read Unitarian books and tracts without observing that their idea of Orthodoxy is made up of these revolting hypotheses, and that until their minds are disabused in respect to them, there is no hope of their conversion. I have said, and repeat, that theological science has made advances among us, which will afford us an advantage in future discussions with Unitarians.

E. R. TYLER.

We suppose the public now have Mr. Tyler's whole mind in explanation of his meaning in the article in the New Englander, which has given offence.—And we have felt in duty bound to publish the above, that the friends of truth may know, from his own pen, the real attitude of the editor of the New Englander. We have here, as we are compelled to view it, a caricature of several Orthodox doctrines, and a thorough surrender of them. If we can understand the intent of the language, the truth which Paul expressed when he said, "Abram believed God, and it was imputed to him for righteousness," is put in a "triangle," and "exposed and renounced;" and also the truth which David expressed when he said, "I was shapen in iniquity and in sin did my mother conceive me." Now if Mr Tyler wishes to treat with the Unitarians on a basis of a surrender of these and like doctrines, he will do well to include none in the treaty but such as authorize him to treat for them. We must say that the explanation is more offensive than the thing explained. It comes little short of a proposal to give up some of the leading doctrines of the Orthodox, to pave the way for a union with Unitarians. If we follow out Mr. T.'s method of conversion, and concede the whole ground in dispute, and go over in a body to the Unitarian ground, there will be a great conversion, but not of Unitarians.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

MASSACHUSETTS STATE PRISON. The usual annual documents relating to this institution have been laid before the legislature. The Inspectors express a belief that its general interests and condition were never more prosperous, nor its objects more fully attained, than at the present time. Although the expenditures, the last year, have been considerably larger than usual, still there is a balance in favor of the institution of over eight hundred dollars. The Sabbath School connected with the prison is in a prosperous condition—it is uniformly supplied with competent teachers from the different churches in the neighborhood, and is attended by the convicts with increased interest. The Inspectors conceive that great benefit will be derived from furnishing the convicts, during their hours of suspension from labor, with a sufficient amount of useful reading, and recommend that the present number of books should be enlarged. The number now is 279, one hundred of which are old and much worn.

The Report of the Warden, Hon. Frederick Robinson, states that in October 1, 1844, the number of convicts was 276. During the year ending Sept. 30, 1845, 96 were received, and 85 discharged—leaving in the prison at the end of that time, 287—of whom 130 are between the ages of 20 and 30—7 are between 60 and 70. The terms of fourteen of the convicts are for life. The number from England is 18—from Ireland, 27—from Scotland, 3—from Canada, 4—from Nova Scotia, 4—from Massachusetts, 103. Of their occupations, 62 are stone-cutters, 20 blacksmiths, 10 tin-workers, 61 cabinet-makers and upholsterers, 26 brushmakers, 8 coopers, 3 tailors, 6 hatters, 9 carpenters and 15 shoemakers.

Mr. Robinson says, in his Report, that there never was a time when the convicts were more orderly, more industrious, and more obedient than they now are; there never was a time when the prison was in a neater or better condition in every respect—there never was a time when the prisoners were so comfortable, healthy and happy.

The report of the Physician, Dr. J. W. Bemis, is also of a highly satisfactory character. There has been only one death during the year, and the health of the convicts has been generally very good. The character of the diseases has usually been pulmonary attacks occurring in the winter, or diarrhœa in the warm part of summer.

☞ The competition of different cities, and news-publishing establishments, is leading to degrees of speed in the transmission of intelligence that are truly surprising. We present from a Portland and a Salem paper the following account of the recent expresses to procure the first intelligence from the Cambria.

THE GREAT EXPRESS. Capt. Kimball, of the Kennebec, who has long been known in this State as one of the most accomplished, skilful and sagacious steamboat commanders in the service, left Portland at 4 o'clock P. M., of the 10th instant, for Annapolis, Nova Scotia, which place he reached in about 22 hours from Portland.

The extreme cold had closed the gut of Annapolis harbor, and prevented the steamer also from lying in safety at Digby, 15 miles below Annapolis, and the captain was compelled to take his steamer across to Granville, on the north side of the channel. This necessarily led to a change in the arrangement of the Land Express from Halifax, which was compelled to take the northern side of Annapolis Bay, and somewhat increased the distance.

For twenty years past, so much obstruction by ice has not been known, and once only within the recollection of the oldest inhabitants in that region.

Measures had been concerted to prevent the agent of the offices of the N. York Sun and Tribune getting any papers at Halifax, and the moment the Cambria touched the wharf, an order was issued by the agent of the boat to deliver no papers till the Cambria was ready to sail for Boston. By the kindness of a friend, however, some few papers were procured of the latest dates, and the Express reached Capt Kimball in 10 hours and 10 minutes after the Cambria reached Halifax, (including stoppages,) a distance of 132 miles. A signal gun from Annapolis, 12 miles distance, notified Capt. Kimball, who had time to fire up for a start.

As he ran down into the Bay of Funday, a strong tide was against him, and for nearly two hours he was delayed in getting clear of the masses of floating ice, and then ran his boat inside Grand Menan, a distance of over sixty miles, which point he made at daylight on the morning of the 18th—the Cambria having reached Halifax at 9 o'clock 14 minutes, A. M., of the 17th. From Grand Menan the steamer ran to the wharf in Portland in 11 hours—taking the inside passage—a distance of over 250 miles; making the entire run from Halifax to Portland, including all stoppages and detentions, in less than 32 hours. In six minutes the news was on its way to Boston, by the Railroad.

The Kennebec, in running from Granville thro' the gut, was obliged to force her way through ice, in some instances, eight inches thick. She however performed her task nobly, and sustained her reputation of being one of the staunchest and fastest boats on our coast. She had smooth weather during the night of the 17th, but soon after daylight a strong breeze sprang up, which created quite a heavy sea; but the boat ploughed her way nobly through, and arrived in Portland in the extraordinary short passage of 17 hours running time, a distance of more than 310 miles. [Portland paper.

The above Express reached E. Boston in twenty-two minutes from Salem. So far every thing appears to have been managed well; but from Boston onwards, delay seems to have attended the enterprise at every step. The express agents were not ready, being taken by surprise, and thus the two or three hours' start on the other express, which ought to have been gained, was entirely lost, and this expensive expedition proved in the end a total failure. This Express was projected for the benefit of the N. Y. Sun, Tribune and Journal of Commerce, the Philadelphia North American and Ledger, and the Baltimore Sun. The expense is said to have been from $3500 to $4000. The Portland people were not concerned in the enterprise. Mr. Beach, of the Sun, sent an express from Portland to Montreal. Three and a half hours after the Portland Express started, the Cambria left Halifax, and losing 70 miles by doubling Cape Sable, was firing her signal guns in Boston harbor at the same moment the southern express engine was blowing off steam at East Boston. The combined express reached Worcester a few minutes after 12 o'clock on Thursday morning, and went on by the way of Hartford and New Haven, reaching New York soon after 12 o'clock P. M., at the same moment that the New York Herald, having supplied the Southern mail, was filling every corner of the city with the news.

This triumphant express was arranged by Bennett to proceed upon the arrival of the steamer at Boston. It was conducted by Mr. L. Bigelow, of the Boston, Fitchburg, Keene and Montreal Express, who, as we learn from the Transcrip, left the Worcester Depot on the locomotive Jupiter, on Wednesday evening at 11 o'clock—arrived in Worcester in 1 hour 13 minutes—from thence to Allyn's Point in 2 hours—took the crack steamer Traveller for Greenport, which place was reached in 1 hour 45 minutes. Here Mr. Bigelow took the locomotive Jacob little, and ran to Brooklyn in 2 1-2 hours, arriving in New York at half past 7, in 8 1-2 hours from Boston. This, we believe, is the quickest time ever made between the two cities, and was run exclusively for the New York Herald, beating the combination express by 5 hours. [Salem Reg.

☞ Nothing of special importance occurred in Congress during the last week. The House was occupied mostly with private bills.

☞ In the Massachusetts Legislature the business is becoming matured for final action, in passing through the hands of Committees, and advancing from stage to stage in the order of Legislative proceedings. The Senate to whom the right fell this year, has elected Rev. JOHN H. BISBEE of Worthington, to preach the next Election Sermon.

☞ The late storm, like most others, began at the South, and moved North. Cannot the magnetic wires, when established along the coast, be made to convey a salutary and sufficient warning of the approach of storms?

COMMODORE PAUL JONES. A bill for the relief of the heirs of this most distinguished naval hero of our revolution, (i. e., for pay and rations due upon accounts long since audited and passed by that distinguished patriot, Robert Morris, Minister of Marine under our old confederation,) was on the 10th inst., unanimously reported, read once, and committed to the whole house. We earnestly hope than an unanimous passage of the bill will soon follow its introduction, as the only amends for the long delay of this act of justice by our government.

Mr. Morris said to Congress in 1781, '*Commodore Jones has merited the favor of your honorable body*, by the most signal services and *sacrifices;*' and Washington, in a letter to him, said, '*your services have commanded the admiration of the world.*' Mr. Jefferson spoke of '*his rare disinterestedness,*' and of '*the favor he so justly merited from our country.*' [Salem Gazette.

DESPATCHES. The National Intelligencer states that among the passengers in the Cambria were Mr. Bache, bearer of despatches from Mr. McLane to Mr. Buchanan; Mr. Crampton, son of Sir Philip Crampton, the Secretary of Legation to Washington, bearer of despatches from the English Government to Mr. Pakenham.

The news by the Cambria was received in Montreal on Thursday evening in nineteen hours from Portland, and fifty-one from Halifax.

PENNSYLVANIA LEGISLATURE. In the House on Monday, the Committee on Internal Improvements reported a bill granting the right of way to Pittsburg, to the Baltimore and Ohio Railroad Company.

OREGON. A correspondent of the Commercial Advertiser, writing from Washington, says—"The rumor is current that Mr. Crampton has brought out instructions to Mr. Pakenham to re-open negotiations by an offer of the 49th parallel, the whole of Vancouver's island, and the navigation of the Columbia river for twenty years. It is said that Mr. Polk will not take the responsibility of accepting the offer, but will submit it to the Senate for advice."

MEXICO. A postscript to the letter of our New Orleans correspondent, dated on the 14th inst., says—"I am just informed that the garrison of Matamoras has declared for the existing government of Paredes. General Arista has been suspended from his command of the northern army, so that this attempt at a new revolution is nipped in the bud." [United States Gazette.

MOURNFUL SIGHT. On Saturday the bodies of the unfortunate passengers and sailors who were drowned by the wreck of the Minturn, were brought to the "West Turnout," on the Camden and Amboy Railroad, to await the cars from New York. There were three sled loads of them, and their friends, who had collected to accompany them from Squam Beach, were with them. It was a truly melancholy sight, says the North American. The corpses of the captain and his family have arrived at New London, and been buried there.

AFFLICTING. The funeral of Mr. John Kohler and his young wife, who perished in the wreck of the John Minturn, took place at New York on Sunday afternoon. It was attended by a large number of people. The N. Y. Express says—

"Mr Kohler was a native of New York, where he has a mother and sisters. He left the city several months ago, and a particular friend received a letter from him a week or two before the late dreadful gale, stating that he was coming home in the John W. Minturn; that he had been married to a young lady, and intended to bring his wife home with him; at the same time intimating to him not to tell his mother or any of his folks, as he meant to surprise them. They both perished in the wreck, and the *surprise* was a truly heart-rending one, particularly to his aged mother, of whom he was the only son. He and his young bride were yesterday laid side by side in the same grave, affording a sad reflection as to the fallacy of human calculations and hopes.'

The retrocession of Alexandria from the district of Columbia to the State of Virginia will probably be carried into effect. The people are in favor of it; the Legislature of Virginia is in favor of accepting the city, and the Committee on the District of Columbia have reported in the U. S. House of Representatives in favor of allowing it to go.

For the Register.

OBTUARIES.

JAMES ADAMS.

The young person, whose death we have recorded, fell a victim to that fatal disorder, (pulmonary consumption) which, in our climate, is annually sending so many of the most promising and lovely of our youths and maidens, to an untimely grave. The youngest of his family, and an invalid almost from his childhood, he was cherished by them with an unspeakable solicitude and love; and his simplicity and modesty, the warmth and generosity of his affections, endeared him, in no common degree, to all who knew him. Though his last sickness was lingering, and particularly distressful, it neither made him peevish or selfish, but seemed rather to render him more gentle and affectionate, and more anxious to promote the happiness of all around him. Long and severely did he struggle with his fate, enduring those alternations of hope and fear, which are often the accompaniments of this most delusive and flattering of all diseases; yet his faith and patience, his cheerfulness and trust never faltered. Oh it was hard for our young friend to feel that he must so soon resign the sweet gift of life, and descend to the grave, his hopes and aspirations all unrealized, the great work of life scarcely begun; but such he knew was the mysterious will of heaven, and he bowed himself to that will, without a murmur. Forgetful of himself he seemed mainly anxious to sustain and comfort those, whose hearts, he knew would be wrung with anguish, by his departure. Nor has he left them comfortless. They have the consolation to believe, that their child, their brother was prepared for the great change; that his spirit, renewed by repentance, purified by long and severe discipline, sanctified by faith and prayer, was found not unmeet to be received to the mansions prepared by Jesus for those who love him. Often and earnestly did he express the hope and prayer that his early death might be sanctified to the dear ones, who watched and wept around him, quickening them in their christian course, awakening them to a deeper religious thoughtfulness and anxiety, leading them to seek and profess a personal interest in that faith, which alone can sustain and cheer the soul in the dark hour of trial and give it the victory over death.

Farewell, thy life hath left surviving love,
A wealth of records, and sweet feelings given,
From sorrows' heart the faintness to remove,
By whispers, breathing less of earth than Heaven.'

'Thus rests thy spirit still on those with whom,
Thy steps the paths of joyous duty trod;
Bidding them make an altar of thy tomb,
Where chastened thought may offer praise to God.

MRS. CHARLOTTE RICHARDS.

Died in this city, Monday Feb. 16, CHARLOTTE ODIN, wife of Reuben Richards, Esq., in her 33d year.

Thus early in life, has passed away from earth, one of its fairest, sweetest, but aye too fragile flowers. But like the fair blossom she so much loved, "She leaves behind a sweet perfume," in those virtues, whose immortal fragrance shall remain to soothe, console, and charm the hearts of her sorrowing friends, and which form the most precious legacy for her infant children. Though dead she yet speaks to them;—yes, speaks to them in the very calmness, serenity, and beauty of that death, pointing them ever upward, to Him, on whom she rested her faith, in all trial and suffering.—Our gentle friend was remarkable for those quiet, retiring, domestic virtues, which make no noise in the world, and shrink from the glare of the gayer walks of life, but which shed around home a charmed atmosphere of serenity and peace. Indeed so modest, so retiring, so desirous to avoid all show was she, that did we not feel the great beauty and importance of her sweet, calm, and heavenly, character, we should feel a delicacy in stirring the silent waters, that settle over her dear memory, save with those, who knew her best, and loved her more, because she was thus *all* their own,—the celestial spirit of their fireside and home. But, in these days, such virtues seem rarer than in older times;—the virtues that adorn home, and enshrine the spirit of peace and tranquil blessedness on its altars; and therefore are they most worthy of our notice, and of being held up to imitation. They do more, than all brilliant accomplishments, to exalt and sweeten domestic life.—Our departed friend was distinguished for her gentleness of spirit, for her tenderness of feeling. From her lips fell no word of unkindness, no tone of harshness; but her sweet voice pleaded for other's happiness, while she was ever willing to sacrifice her own pleasure to those about her. Tranquility possessed her soul, and beautiful modesty, and above all a humility and trust in God, which gave her a heavenly serenity and peace. And here I can use no words more appropriate, than those of her excellent and beloved pastor, the Rev. Dr. Lowell, in his kind feeling letter to her sorrowing husband. "I had not failed," concludes he, "to mark and estimate her worth. So much sensibility and warmth of feeling, so much truth and conscientiousness, so much humility and heavenly-mindedness."—Characteristics like these, quiet and unobtrusive though they must be, are yet none the less beautiful. The modest lily of the valley, though all unseen, yet sheds abroad a fragrance, that charms the sense and soul of the passing travellers, and the sweet blue eyed violet of early spring calls forth more love from the worshipper at nature's shrine, than all the prouder, gayer flowers of summer, and so it was with our sweet friend among all who knew her,—a gentle violet, a modest lily of the vale. The brilliant meteor, and the blazing wanderer of the skies, may pass away and be forgotton; but the quiet soft and pleasant light of day, that flows unheeded over all,—let us be shut out but a few short hours from its blessed influences, and we feel indeed, that it was our very atmosphere and life. So was our gentle friend to those who knew and loved her best. She was the *sunshine*; and like the sunshine, her charm, her loveliness, and the blessing she dispensed, are only fully known, by the void they leave in their earthly pathway, and in our sorrowing and darkened hearts.

J. R. JR.

Feb. 19.

MRS. CATHARINE L. ROBINSON.

Died in Roxbury, on the 11th inst., Mrs. C. L., wife of Mr. J. P. Robinson, and daughter of the late Thomas Lewis, Esq., of this city, aged 46.

In the death of this excellent lady, justice and gratitude unite with affection in demanding a tribute to her memory. She was beloved by all who had the happiness, and privilege of her acquaintance, her friendship was sincere and her friends very numerous, who mourn her early departure, and most sincerely sympathise with the afflicted family. A kind and affectionate husband bereaved of a beloved wife. May the Gospel which he professes be his support, with this pleasing reflection, that he shall rejoin her in that happy world where parting will be no more. May the children who mourn the loss of an affectionate mother have for their comfort, that their loss is her gain. May those of a more tender age remember their Creator in the early days of youth, and follow the example of their devoted pious mother through the journey of life. May the mother, and brothers, and sisters who mourn the loss of a dear relative, have grace given them from above to be their support in this great affliction, and say the will of the Lord be done. Mrs. Robinson, was the friend of all that were sick and afflicted, her heart was full of sympathy and it was her delight to do good. She made a public profession of her faith in Christ, in the mercy of God, through her blessed Redeemer, and adorned her profession through life. For several months she endured a distressing illness, her mind was bright like the summer's sun, without a cloud, calm and resigned to the will of God, a heart full of love to her Heavenly Father, through her blessed Savior.

Her lips are sealed in death,
On earth her eyes are closed,
Heaven is her resting place,
That land her bright abode.

E. J.

☞ The QUARTERLY CHARITY LECTURE will be preached in the Old South Church, To-morrow evening, at 7 o'clock. f28

☞ The UNION PASTORAL ASSOCIATION will hold their next meeting at the house of Rev Ephraim Peabody, in Boston, on Tuesday, March 10, at 11 o'clock, A. M.

f28 SAML. OSGOOD, Sec'y.

MARRIAGES.

In this city, 24th inst, by Rev Mr Gray, Mr Leonard Metcalf to Miss Tryphenia I. Travis.

21d inst, Mr John Burkee of Sherburne, to Miss Mary Brown of Boston.

In Charlestown, on Sunday evening, 22d inst, by Rev I. J. Wetherbee, Mr George W. Burditt to Miss Sarah C. Badger, all of C.

In Salem, 24th inst, by Rev Mr Banvard, Mr John F. Blinn of Weathersfield Ct., to Mrs Mary A. Gould of S.

In Danvers, 9th inst, by Rev Mr Field, Mr Jasper Pope to Miss Sarah Felton.

In Haverhill, Mr Rufus Williams to Miss Clara B. Sleeper.

In Townsend, Mr Lucius Smith of Randolph, Vt., to Miss Susan Pressey, of Groton, Mass.

In Lowell, Mr Jeremiah P. Hadley of Boston, to Miss Sarah H. Cotton of L.

In Wenham, Mr Alfred Robinson to Miss Elizabeth Brown.

In Brattleboro', 28th ult, by Rev G. G. Ingersoll, Mr Franklin Sawtell, to Miss Martha Jane Howe, both of Manchester, N.H.

In New York, 23d inst, by Rev Mr Bellows, Mr Samuel O. Aborn to Miss Catherine E. Hyde, both of Boston.

DEATHS.

In Lexington, 21st inst, Sarah Nason Whitman, eldest child of Rev Jason Whitman, 12 years and 11 mos.

In Medfield, 28th ult, Mr John Harmstad, 66.

In Leominster, 29th inst, of typhus fever, Miss Thirza B., daughter of Thomas and Polly Stearns, 18.

In Leominster, 19th inst, widow Hannah Crosby, 74.

In Wilton, Me, 17th inst, (at the residence of his brother,) of pulmonary consumption, Samuel B. Robinson, of Boston, 25.

In Greenville, Indiana, 10th inst, Mr Henry M. Wilder, 31, son of Hon David Wilder, of Leominster, Mass.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXXIV, for March, 1846. Edited by Rev A. Lamson and Rev E. S. Gannett.

—CONTENTS—

Art 1. Stuart on the Apocalypse.
2. Schism in the Society of Friends.
3. St Augustine and his Works.
4. Retribution.
5. Brigg's Discourses.
6. Doubts concerning the Battle of Bunker Hill.
7. Poetical Contributions.
8. Memoir of Henry Ware, Jr.
9. Religious Life of England.
10. Notices of Recent Publications.
11. Intelligence.

The Examiner is published once in two months, in numbers of one hundred and fifty-six pages each, at four dollars per annum.

WILLIAM CROSBY, Publisher, f28 118 Washington st.

THE IMPROVEMENT OF THE MIND, by Isaac Watts, D.D., with Corrections, Questions and Supplement by Rev Joseph Emerson, late Principal of the Female Seminary, Wethersfield, Conn.

Rev W. C. Woodbridge, Editor of the Annals of the Annals of Education for October, thus notices the above:—'One of the best guides to self-education ever published; prepared for the use of Schools, by an able and experienced teacher. We need not say more.—We wish it an extensive circulation.'

A correspondent, noticing Emerson's Watts on the Mind, remarks:—'If Franklin that said he who would attain to a good English style, must give his days and nights to the volumes of Addison, ought it not to be said that whoever would possess a well-balanced mind and good habits of thought, must give his days and his nights to Watts on the Mind?'

The Episcopal Watchman remarks:—'A new edition of this very valuable work has just been published. The encomium of Dr Johnson is well known, and among the thousands and tens of thousands who have perused and repernsed the work, we question whether a single reader ever felt disposed to impeach its justness. We agree with the great critic and moralist, in thinking that 'whoever has the care of instructing others, may be charged with deficiency in his duty, if this book is not recommended.''

Published by JAMES LORING, 132 Washington street. f28

BOARD IN THE COUNTRY. A family of 4 or 6 persons can be accommodated with board at a farmer's house very pleasantly located, about 15 miles from Boston, near a Railroad Depot. Those who would like to go early in the Spring, and remain six months or more, will find good quarters on reasonable terms. For information, apply at the Christian Register office, Water st. tf f28

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new or second hand Organs constantly on hand.

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We would refer to the large Organ lately built by us in the Rev Dr Beecher's Church, Salem street.

Professional reference of the first authority.

f28 ostf SIMMONS & McINTIRE.

SELF FORMATION. In Press,—Self Formation, or the History of an Individual Mind, intended as a Guide for the Intellect through difficulties, to success: by a Fellow of a College. First American from the London Edition. In press, and will be published next week, by CROSBY & NICHOLS, 118 Washington street. 1p f28

THE MUSICAL GAZETTE. Devoted to the interests of Church Music, Musical Education, and the science generally. Terms $1,00. Six copies for $5,00. A specimen will be sent to any one desiring it. Address A. N. JOHNSON,

f28 6w Editor and Proprietor, Boston.

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feb21

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feb21 1is2os

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POETRY.

[For the Register.]

THE CHURCH.

'Injure the Church!' God's holy word to preach
Just as it stands upon the sacred page;
'Injure the Church!' the glorious truths to teach,
Placed there as guiding stars through every age.

'Do the Church *harm?*' to plead for righteousness,
For Justice, Temperance, heaven's eternal laws:
Do *harm?* with words, 'God spake' mankind to bless,
'Injure!' to plead sweet Mercy's holy cause.

Felix may tremble, and his coward heart
Sicken with terror, as he turns away;
With stricken conscience, he may cry, depart,
And spare his sins to more convenient day.

The day has come—now, is the accepted time!
What wait we for? The spirit is abroad,
On swift wings passing over every clime,
Speaking in trumpet tone the word of God.

'Cease to do evil; learn ye to do well,'
'The good, O man, is shewn' thee in the word:
Of Justice, Mercy, hear the spirit tell,
Do, and *love these*—walk humbly with the Lord.

Unbind the heavy burden; free the oppressed;
Break every yoke; and lead the captive forth;
Comfort the mourner, succour the distressed,
Publish 'good will' and 'peace' o'er all the earth.

Learn ye of *him*, 'annointed of the Lord'
To teach the poor, to heal the broken heart;
To free the bruised ones, with his gracious word;
To heal the sick; and sight to blind impart.

O, what if Justice should call forth a plea,
E'en in the *Church*,—ye need not fear its fall;
Not though in thrilling tones the stern decree
Bid scales impartial weigh the rights of all.

Or should sweet mercy be remembered there,
The Church *may* stand: *some power* its walls may save,
Though for the scorned, she prompts the fervent prayer
And sheds a tear upon the prostrate slave.

And though the Church walk humbly with its God,
Still it may be secure: ye need not fear;
Strong are its walls; its deep foundation broad,
If the *true Spirit* be but present there.

Are not its pillars Justice, Truth, and Love,
Mercy and Faith—and can these ever fail?
Fear not, though 'Gates of Hell against it' move,
The Word is sure, they never can prevail.

And every heaven-taught precept uttered there,
Calls for its guard new angels from the skies:
In mercy's cause each deep heart-whispered prayer,
Shall to high heaven, in holy incense rise.

That Church shall stand, when time shall be no more;
When the last trump shall earth's foundations raze,
Radiant with glory; all her trials o'er;
Her walls salvation, and her gates all praise.

Philadelphia, Jan. 27th, 1846. I. J. P.

HYMN TO THE STARS.

Aye, there ye shine, and there have shone
In one eternal 'hour of prime,'
Each rolling, burningly alone,
Through boundless space and countless time:
Aye, there ye shine—the golden dews
That pave the realms by seraphs trod;—
The re through yon echoing vault diffuse
The song of choral worlds to God.

Ye visible spirits! bright as erst
Young Eden's birthnight saw ye shine
On all her flowers and fountains first,
Yet sparkling from the hand divine;
Yes, bright as then ye smil'd to catch
The music of a sphere so fair,
Ye hoid yon high immortal watch
And gird your God's pavilion there.

Gold frets to dust—yet there ye are;
Time rots the diamond—there ye roll,
In primal light, as if each star
Enshrin'd an everlasting soul!—
And do they not—since yon bright throngs
One All-enlightening Spirit own,
Prais'd there by pure sidereal tongues,
Eternal, glorious, blest and lone?

Could man but see what ye have seen,
Unfold awhile the shrouded past,
From all that is, to what has been,
The glance how rich, the range how vast!
The birth of time—the rise, the fall,
Of empires, myriads, ages flown,
Thrones, cities, tongues, arts, worship—all
The things whose echoes are not gone.

Ye saw rapt Zoroaster send
His soul into your mystic reign:
Ye saw the adoring Sabian bend—
The living hills his mighty fane!
Beneath his blue and beaming sky
He worship'd at your lofty shrine,
And deem'd he saw, with gifted eye,
The Godhead in his works divine.

And there ye shine, as if to mock
The children of a mortal sire:
The storm, the bolt, the earthquake's shock,
The red volcano's cataract fire,
Drought, famine, plague, and flood and flame,
All Nature's ills, (and Life's worse woes,)
Are nought to you—ye smile the same,
And scorn alike their dawn and close.

Aye, there ye roll—emblems sublime
Of Him whose Spirit o'er us moves,
Beyond the clouds of grief and crime,
Still shining on the world he loves;—
Nor is one scene to mortals given
That more divides the soul and sod,
Than yon proud heraldry of heaven—
Yon burning blazonry of God!

MISCELLANEOUS.

MR. CAPEN'S FIRST QUARTERLY REPORT TO THE TRUSTEES OF THE BALTIMORE MINISTRY AT LARGE.

The undersigned, Trustees of the Baltimore Ministry at Large, respectfully recommend to your perusal the following Report of the Rev. Lemuel Capen, the Missionary elected by them to fill the place of the Rev. Chas. H. A. Dall, who has been most reluctantly compelled by ill health, occasioned by his arduous labors in the work, to resign his situation as a Missionary to the poor. They indulge the hope, that the same liberality which was manifested in the support of the Mission while it was under the charge of Mr. Dall, will continue to be extended to it, now that it is under the care of Mr. Capen, whom they recommend as well qualified to perform the duties of the laborious office in which he is engaged.

Wm. P. Cole, N. H. Morison,
John R. Ricards, Wm. H. Keighler,
Thos. Whitridge, Geo. Wm. Brown.

Baltimore, Jan. 31st, 1846.

Gentlemen:—The term having expired, for which you did me the honor to entrust me with *the Ministry at Large* in this place, it behooves me to inform you how that trust has been executed. And if the Report I am about to make were limited to what I have actually done, it would occupy but very little space. My Mission thus far has been one of observation and enquiry, rather than of action, though most of my time has been occupied with the concerns of the Mission. 1. Two hours of five nights in each week have been given to a School for indigent boys, at the *Mission Room;* 2. As many hours in each forenoon of five days in the week, to a School for girls, and a class of small boys; 3. Near an hour and a half of each Sunday, P. M. has been taken up with a Sunday School; and 4. A due portion of the time has been spared in visiting the poor.

1. As to the night-school, though a large number applied for admission, from the uncertainty of obtaining help enough in conducting it, it was thought expedient to admit only as many as one teacher might well manage. The whole number admitted is thirty-eight. The average attendance has not exceeded twenty.—In addition to usual school exercises, your Missionary has labored each evening to make his pupils feel the importance of good manners, and of correct moral and religious principles, by the reading and application of some pertinent story, or by kind admonition and counsel. Many of them have been punctual and attentive, and in some, a striking improvement in their general deportment is obvious, which it is presumed will be lasting. The teacher has had the occasional aid of five gentlemen, in the management of the school; two of whom have been constant helpers one evening in a week.

2. The day school has numbered thirty-eight in all; though the daily average has been only fifteen. Since the Christmas holidays it has been thin, owing to the very general prevalence of measles among the pupils, and the alarm occasioned by the spread of Varioloid in the city. The teacher has been assisted in it occasionally by fifteen ladies, who besides reading and writing, have instructed the girls in sewing and knitting. Several of them have been constant in their attendance one day in a week. Your Missionary regards this school as a peculiarly interesting and important department of his work, and has no doubt of having it fully recruited, whenever the general health of the city will admit.

3. Like it, the Sunday School also has been thin, and for the same reasons. It has consisted of fifty in all, with an average attendance of a little less than twenty. Of late it has considerably increased in numbers, and is, on the whole, in a flourishing condition. Six teachers have been constant in their attendance up to the present time. Three infants have been baptised at the Mission Room.

4. Your Missionary has furnished about twenty families with wood, or groceries, or with various articles of clothing.

Though but the agent of others in the distribution of their bounty, he has richly felt in the gratitude of the recipients, the reality of 'the words of the Lord Jesus,'—'It is more blessed to give than to receive.' But the most interesting part of his duty has been to *preach the Gospel to the poor*, at their homes; and to impart its consolations to the sick and dying. And he has scrupulously aimed to dispense that gospel to them pure as it fell from the lips of our Saviour, and was recorded by *his faithful Witnesses*, and leave it to find its way to their hearts as he did, so that 'the common people heard him gladly.'

Only three cases of great suffering in sickness have come under the notice of your Missionary. Words would fail to express the emotions, with which his humble ministrations were received, on those occasions, and he regards them as among the happiest portions of his life. They would have convinced any Christian of the importance and need of this Mission. And could the wealthy and benevolent of this city be present witnesses with their Missionaries to such scenes, ample provision would readily be made for the support of these Missions. The prostration of strength, and the anguish of disease would seem to be enough for frail humanity in the quiet chamber, made comfortable by every thing that affluence can furnish, and the assiduities of affectionate and devoted friends, like ministering Angels, waiting day and night to relieve, can provide. And with the devoted minister of Christ kneeling in prayer by the dying bed, and with the Gospel of eternal life on his lips, laboring to shew death as 'the Messenger of peace,' and that 'to die is gain,' death has usually terrors enough.

You need not then imagine what it must be to be sick and die in the cold, damp, and comfortless apartment, utterly destitute and hopeless;—with no fuel and no food, and no one to provide. With none but a stranger to watch and to wait;—and no one, unless God *peradventure* send, to speak of his mercy, and his love; of Christ and his salvation, of pardon to the penitent,—of Heaven and everlasting life. And more aggravating than all, perhaps, the cries of helpless and famishing little ones about the dying bed. For during the short term, and limited sphere of his Ministry here, your Missionary has witnessed such scenes. Others in the same employ have reported the like. And how can the inference be avoided, that such cases are of common occurence in this city!—Indeed, how can it be otherwise, if there is here the proportion found in other cities, from one-fourth to one-third of the population, destitute of any, except the most precarious Christian ministry! Of the manifest, and increasing need of a Ministry to the poor, with the rapid increase of this city, there can be no doubt.—And it were a calumny to doubt the ability or the disposition, cheerfully and liberally to meet this want, if it were clearly made to appear.

It becomes then a question of immense import, how can this subject best be made to interest and influence, this community? Your Missionary has thought that something might be done, at least to keep the public attention directed to the subject, by the occasional publication of pertinent facts and arguments in the city journals; and accordingly has given some thought to the general subject of Poverty with this intent. Thus, with the continued efforts of those already interested in the cause, it would seem, that it must gradually work its way to notice and favor, and at length some comprehensive and liberal plan be adopted, that will establish the work.

Of the agency which this Mission has exerted, and may still exert, much might be said if needed. Suffice it to say, it has well begun a great and good work. Its plan of operation, in each department, seems judicious, and well adapted to the circumstances of this city. And no greater obstacle appears in its way, than it has met, and overcome in other places. If the work should now be abandoned, it would doubtless bring some reproach on those who have thus far sustained it, and would with greater difficulty be resumed hereafter. By quiet and patient, yet preserving and determined energy, it can surely be carried forward to complete success.

Your Missionary feels that he has labored under some peculiar disadvantages, in coming an entire stranger to this city, besides the obstacles, which the prevailing Epidemics have thrown in his way. He takes this occasion to tender his hearty thanks to the Trustees, and to all who in any way encouraged and aided him in this work. By their continued direction and aid, and especially by the Blessing of God, without which no design can prosper, he feels assured of success, should it be the pleasure of the Trustees to continue his labors.

With great respect,
Lemuel Capen.

At a meeting of the Trustees of the Baltimore Ministry at Large, held in the Mission Room in Cortland Street on the 31st January, 1846, it was unanimously resolved, That the above Report of the Rev Lemuel Capen be accepted, that he be invited to continue his labors among the destitute of this city as the Missionary of this Board, and that a copy of this Report be printed for circulation among the subscribers to the Mission, and others.

Geo. Wm. Brown.
Secretary.

SILLIMAN'S LECTURE.

The Lecture before the Mercantile Library Company, was delivered by Professor Silliman, of New Haven. His subject was, "The Influence of Science and the Arts upon the Moral, Intellectual and Physical condition of Man—with particular reference to our own country."

Man had but to look abroad on Nature—said the lecturer—to be filled with wonder and curiosity. The extent and variety of the floral world—the number and beauty of the birds of the air—the magnificence of mountains—the vastness of seas—the infinite number of animals of all kinds, struck the beholder with awe and delight. The applicability of animate to inanimate nature, was another fact that arrested the observer's attention. The candor inhabited its mountain solitudes; the white bear lived amid fields of ice; the prairie-wolf howled in the defiles of the Rocky Mountains; every animal, in short, was found in that climate and situation to which its peculiar structure and habits best fitted it. This fact showed a Creator, and design on the part of that Creator. In view of the wonders of Creation man was insensibly led to believe in a first cause. Thus man, through Nature, looked up to Nature's God.

The wonders of Nature filled man with curiosity, and led him to explore her mysteries.—This refined and elevated him, by removing him from sensual pursuits, and giving him nobler employments. The discoveries of science had been the chief cause of the civilization of mankind. The rude Savage, with his rude implements, could do little to elevate himself from barbarism; but give him iron, and with its aid he was constantly inventing machines, which raised him, step by step, in the scale of civilization. Iron had done wonders for the improvement of man. Iron railroads and iron locomotives brought the most distant ends of the country to our very doors. Steam, too, another discovery of science, had materially assisted the moral and intellectual development of man.—Steam had reduced the distance between Europe and America to a thousand miles. Steam threaded our rivers, crossed our lakes, and united this nation together more firmly than laws, constitutions, or common language. But it was hoped that steam would never be introduced in war. Its powers of destruction were too terrible. Would that all nations would see the uselessness of war and follow the pure principles of peace inculcated by William Penn.

Electricity was another agent with whose application to the useful purposes of life science had blessed man. The properties of the compass arose from the magnetic influence of the poles; that magnetic influence was produced by currents of electricity passing over the earth, subjected to the spiral influence of the sun's rays. Science had chained electricity to her car, and made it her slave in other ways. The electric telegraph was a triumph of science.—By this invention intelligence might be transmitted to any distance with a rapidity beyond calculation. If a wire could be sunk in the ocean, and carried from America to England, our Secretary at Washington and the Premier of England might hold personal communion.—Other triumphs of science through the agency of electricity were adverted to; and the lecturer indulged in considerable detail in speaking of the magnetic influence.

His explanation of the cause of the polarity of the magnet was a beautiful digression. This singular property of polarity he made clear to his audience by an illustration. If I take a needle—he said—and connect each end with a voltaic battery, that needle becomes a magnet. The wires of the electic telegraph for instance, composes such a magnet. But the instant the needle is removed from the batteries it loses its magnetic power, and consequently its polarity. If, however a wire is wound spirally around the needle, and the two ends of the wire placed in communion with the batteries, thus allowing the magnetic current to pass spirally around the needle, then the needle becomes a permanent magnet, and when detached from the batteries and wire, retains a polarity, and all the other qualities of a magnet, as fully as if it had been a natural magnet found in the bowels of the earth. Moreover, if this magnet was cut into pieces, each piece would be a perfect magnet, having its north and south poles, the power of attraction, &c. Now the earth was a vast magnet created by this very process—viz: by spiral currents of electricity traversing its surface. And this spiral motion was given to these currents, by the action of the sun as it travels to and fro from the northern to the southern equinoxes.—Thus the earth, like a vast needle, enclosed between spiral currents of electricity, was one immense magnet, attracting towards its poles, the poles of other magnets.

It was not difficult, the lecturer proceeded to say, to induce men to admit the usefulness of science in producing, through the agencies of iron and steam, such gigantic results as locomotives, steamboats, &c. But when we come to the abstruser sciences—mathematics for instance—the benefits conferred by them were not so freely acknowledged. Yet without mathematics, where would have been astronomy?—And without astronomy, how much navigation would suffer!

It was these abstruse sciences that enabled Fremont to acquire such valuable topographical knowledge in his expedition to Oregon and California—which gave him the power to determine the heights of mountains, and the geographical character of this great and hitherto unexplored region. These sciences, likewise, afforded means to the Exploring Expedition to make so many discoveries. These sciences enabled the coast survey to construct their useful maps of the coast, and it was to be hoped that, after the Atlantic shores were thoroughly surveyed, the labors of Mr. Bache would be employed on the lakes.

All art springs from science. The rudest contrivance of a savage, and the most elaborate machine of civilized life had their origin in science, more or less profound. What had not science done for the human race! It not only improved our physical comfort, but it elevated and refined the soul. Science indeed was the child of nature, as nature was the child of God. The religion taught by nature was the same as the religion taught in the Bible. Why should we deny the existence of a great first cause because we could not comprehend him! Can we comprehend second causes! Can we understand how the mind and brain work together—can we explain in what manner an object depicted on the retina of the eye, conveys an impression to the mind?

The lecturer pursued, in a similar train, an eloquent argument in favor of the Deity, during the course of which he turned aside for a few moments, to castigate the popular but false theory of the author of "The Vestiges of Creation." The writer had broached a theory that the world, and its inhabitants grew by slow gradations, from chaos up to its present comparative perfection:—in other words that a progressive improvement was evinced in species, man being only an improved monkey, a monkey only an improved lizard, a lizard only an improved snake, and a snake only an improved fish. But this doctrine—said the lecturer—would deprive the Deity of the merit of creation. Besides, it was opposed to fact. No instance had ever been known where one species had given birth to another. God had created each distinct. A doctrine that taught the contrary, taught atheism in disguise. Monkies had never yet risen to be Newtons, or Newtons degenerated into baboons. A man was something more than an ape with his tail cut off.

Thus—the lecturer remarked in conclusion—he had shown that science and art civilized man and filled the soul with reverence for Deity.—He might have multiplied his illustrations, but the want of time forbad this. [Philadelphia Saturday Post.

THE WONDERFUL VERMONT BOY.

We have received a letter from Mr. Safford, the father of young Safford, approving Mr. Adams' late article respecting him, but contradicting what Mr. S. considers slanders in other publications. It is too long for our columns; we therefore give its substance. Mr. S. refers to the report, that he is too poor to educate rightly his interesting child, and yet refuses to avail himself of the means offered for his education. He acknowledges that he is not a rich man, but a farmer dependent upon his own exertions; but affirms that he has provided the child liberally with books, and that his mother's care is best for him at present. The facts mentioned by Mr. S. appear to us very satisfactory. We give the following conclusion of the letter:

In relation to the offer from Ohio. I have an offer from a kind gentleman in Ohio to take the child, and may God reward him for all his goodness to me and mine. I have sent that gentleman an account of the boy; all his peculiarities—his mental and nervous excitability, &c., and that gentleman says, by return of mail, that he is satisfied that he should not at present leave his mother.

In conclusion, Mr. Editor, I beg leave to inform my Boston friends, that the boy's case is not miraculous—that he has been nurtured and trained by natural means and influence; that his mother is, without doubt, as good a scholar as the State of Vermont has ever produced; that she is the one, of all others, that should have the management of him for years to come, if his life is spared; that the whole secret of the child's case is a very happy combination of faculties all largely developed, and an almost purely nervous or mental temperament, and, of course, a very delicate physical organization throughout; that his mother is of the same delicate nervous temperament, and, of course, the same thirst for knowledge, without as large reflective faculties as the child, to push into the higher branches of mathematics; that there is no danger of his mind's rusting out in his lowly cottage, and famishing and dying for want of intellectual food. And I should also observe, that his mother's method of instructing him has been extremely judicious, as she was also a teacher of others before she had a family of her own; that the sciences are not, as yet, turned out of doors, and that it is no pleasant task for me to correct the misrepresentation and scandal that go abroad concerning us.

Southern Whites. That Slavery starves and degrades a large class of our white population, no southern man can dispute. It is admitted even in South Carolina, where ultraism has its abode. A writer in the Charleston Courier, some time since, makes bold mention of this fact in the following manner:

'Shall we pass unnoticed the thousands of poor, ignorant, degraded white people among us, who, in this land of plenty, live in comparative nakedness and starvation? Many a one is reared in proud South Carolina from his birth to manhood, who has never a month in which he has not for some part of the time been stinted for meat. Many a mother is there who will tell you that her children are but scantily supplied with bread, and much more with meat; and if they be clad in comfortable raiment, it is at the expense of their scanty allowance of food.

It is perhaps not generally known that there are twenty thousand white persons in this state who can neither read nor write. This is about one in every thirteen of the white population. That we are behind the age in agriculture, the mechanic arts, industry, and enterprise, is apparent to all who pass through our state.

Our good city of Charleston speak a language on this subject not to be mistaken; she has lost one thousand of her population, according to the census of 1840, while her sister cities have doubled and quadrupled theirs.'

A Prussian Heroine. Late foreign papers furnish some particulars of interest, relating to a heroine of a remarkable description residing in the town of Pillau, in the Baltic:

'This woman, Katherine Kleinfeldt, is the widow of a seaman, with whom, for upwards of twenty years, she made the long sea voyages; and, since his death, she has devoted her life, for her memory's sake, to the noble and perilous task of carrying aid to the drowning. Whenever a storm arises, by day or night, Katharine Kleinfeldt embarks in a boat, and quits the harbor in search of shipwrecks. At the age of forty-seven she has already rescued upwards of three hundred individuals from certain death. The population of Pillau venerate her as something holy, and the seamen look upon her as their guardian angel. All heads are uncovered as she passes along the street. The Prussian and several other Governments have sent her their medals of civil merit; and the municipality of Pillau has conferred on her the freedom of the town. Katherine is of athletic form and strength,—of masculine physiognomy, softened only by its look of gentleness and goodness,—and better furnished, in all save courage and humanity, for such wild scenes and high deeds as make their common fame, than the frail girl who has for years filled a grave far from the scene of her generous daring in the Fern Islands.'

Anecdote of Hume. One day that he visited me (Lord Charlemont) in London, he came into my room laughing, and apparently well pleased. 'What has put you into this good humor, Hume,' said I. 'Why, man,' replied he, 'I have just now had the best thing said to me I ever heard. I was complaining in a company where I spent the morning, that I was very ill treated by the world, and that the censures passed upon me were hard and unreasonable. That I had written many volumes, throughout the whole of which there were but few pages that contained any reprehensible matter, and yet for these few pages, I was abused and torn to pieces.' 'You put me in mind,' said an honest fellow in the company, whose name I did not know, 'of an acquaintance of mine, a notary public, who having been condemned to be hanged for forgery, lamented the hardship of his case; that after having written many thousand inoffensive sheets, he should be hanged for one line.' [Hardy's Life of Lord Charlemont.

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
aug23 tf

ENLARGEMENT OF THE CRISTIAN EXAMINER. On the first of January, 1846, will be commenced a new volume of The Christian Examiner and Religious Miscellany.

The Examiner for 1846 will be enlarged by the addition of *twelve pages to each number*, or *seventy-two pages in the year*, without increase of price, and on account of this improvement the publisher respectfully asks an increase of patronage.

Rev Drs Lamson and Gannett will continue to edit the Examiner.

Contents of No. CXXXIII for Jan. 1846, to be published on Thursday next.

Art 1. St Augustine and his Times.
2. Rev John Andrews, D.D.
3. New Hymn Books.
4. Duty of American Women.
5. On Christian Union.
6. Stuart on the Old Testament.
7. Christianity without Christ.
8. Life and Character of Dr Ware.
9. Plato against the Atheists.
10. Prisons and Prison Discipline.

Notices of Recent Publications.
Intelligence.
Editors' Notice, &c. &c.

WILLIAM CROSBY, Publisher,
d27 118 Washington st.

THE LADIES ANNUAL REMEMBRANCER, for 1846, consisting of an Almanac and Memoranda.

For sale at SIMPKINS'S, 21 Tremont Row. d6

REMOVAL. The subscribers have removed to the new Granite Building, No 134 Washington st., corner of Spring Lane.
jan31 JAMES MUNROE & CO.

TEETH
INSERTED ON A NEW PRINCIPLE,
AND ON
UNUSUALLY FAVORABLE TERMS.

DR. MORTON, No 19 Tremont Row, at the former office of Wells & Morton, is induced from strong considerations (that he is really in possession of the most valuable inventive that has ever been made either in the dental art or any other wherein personal comfort is much concerned) to make known by advertisement, the new invention for supporting Teeth in the mouth, it being a method which is not in general use and one that enables him to make a perfect fit render them useful and ornamental, being subject to none of the difficulties or objections that usually attend artificial Teeth, such as moving about, cutting the jaws, or to the great mortification of the patient, dropping down and shaking about.

Being fully aware of the light upon which the mere assertions of the advertiser is justly looked upon at the present crisis, I should be very reluctant to come before the public with these strong assertions were it not that I am willing to have my method tested by all who desire it, upon such terms as I think no candid person can make the slightest objection to.

Being convinced that when this principle of inserting Teeth shall become more generally known, and thoroughly appreciated, that the countenances of thousands will be brightened up and freed from wrinkles, and that I shall have the satisfaction of bringing it more immediately before the public.

I have now determined to insert Teeth, until further notice, without receiving compensation when they are inserted for anything except the cost of constructing them until the expiration of 3 or 6 months, or until sufficient time has elapsed to give the patient an opportunity of satisfying themselves whether this principle is really valuable and superior to any other method of inserting Teeth, at which time the compensation will be required that is previously agreed upon.

OPINIONS OF THE PRESS.

[From the Christian Register.]

The publisher of this paper had an opportunity of witnessing an operation performed by Dr. Morton, which the Transcript gives the following description of.

[From the Transcript.]

Difficult Operation.—Dr. Morton has recently performed a difficult operation upon a young lady successfully. The nature of the case without going into particulars, was a Cleft Palate. The operation proved entirely satisfactory to the young lady operated upon, and will enable her to speak and articulate distinctly.

[From the Post.]

Extraordinary Operation.—We are happy to notice an operation performed by Dr. Morton. A four pound weight was attached to the plate, and raised from the floor, the plate remaining firm in its place. The patient can be seen, and will, with others who saw the operation, testify to the facts.

[From the Times.]

Teeth.—There can be no mistake about the invention of Dr. Morton, No 19 Tremont Row, for the name of Dr. Charles T. Jackson is the very best authority which could be produced. Those who prize a good set of Teeth, will not fail at least, to call and examine specimens of work on this new plan.

[From the Mail.]

Dental Science.—We saw a few days since an entire new set of artificial Teeth inserted for a lady, by Dr. Morton, 19 Tremont Row, that defied the most critical observer to detect from the original. In the case above referred to, the lady experiences no difficulty whatever, in mastication nor is her speech affected in the slightest degree.

[From the Transcript.]

Dr. Morton, Dentist, No. 19 Tremont Row, has taken the right course to introduce his invention, by producing the result of Dr. Charles T. Jackson's analysis with his own signature.

[From the Gazette.]

Dr. Morton, 19 Tremont Row, has made a great improvement in mechanical dentistry. We have seen a whole upper set of teeth, and we consider the style and finish to be a little superior to any we ever saw, and with the additional strength afforded by this mode of finish, we think it a very great improvement over the old method.

[From the Post.]

Operation performed by Dr. Morton, 19 Tremont Row, upon a young man, aged 23.—The nature of the case was Hair Lip, Cleft Palate, deficient palatine arch, and nasal septum. Here is a man with a whole upper row of teeth, and an entire new roof to his mouth, so ingeniously and naturally placed in his head as to afford him all the advantages derived from those parts in a perfectly formed mouth; and this, too, without inconvenience.

[From the Emancipator.]

A triumph of Art.—We witnessed on Saturday, a very satisfactory triumph of the dental art over a sad deformity, in the case of a young man. He was born with a hair lip, and without a palate. Dr. Morton had fitted him with an artificial roof of the mouth, palate and front teeth, not only hiding the deformity, but restoring, or rather creating a faculty of articulation. It is like adding a new sense or a new life.

[From the Evening Gazette.]

Successful Operation.—We had an opportunity lately of examining an operation performed by Dr. Morton, a skillful dentist of this city. The result was highly satisfactory to the patient. By introducing a gold plate or piece of mechanism to which the three front teeth, a palate and roof are attached, the person is able to articulate the alphabet.

[From the Evening Gazette.]

Important to the toothless.—Teeth are now inserted by Dr. Morton, 19 Tremont Row, by a chemical process, so firmly to the jaw that several pounds weight may be attached to the plate and raised from the floor.

[From the Christian Watchman.]

Dentistry.—We were much gratified with a visit a few days ago to the rooms of Dr. Morton, No. 19 Tremont Row. The toothless are there supplied with complete sets of teeth, inserted on a new principle.

Dr. Morton has studied the dental art thoroughly, and on strictly scientific principles. He has in his possession the finest anatomical preparations, illustrative of the structure, positions, gradual development, and decay of the teeth, which we have ever seen, imported from Paris expressly for use.

[From the American Traveller.]

Remarkable Operation.—Dr. Morton, a dentist of this city, has recently performed a very successful and difficult operation, the result of which we had an opportunity to witness. The patient had no palate and a hair lip. The deficiency in the palate was supplied by a gold plate, to which the palate was attached, and the afflicted person is now able to articulate the alphabet.

[From the Boston Post.]

Dr. Morton, No. 19 Tremont Row, has been particularly successful in conriving gold plates for the support of artificial teeth, and has given the most perfect satisfaction in some recent operations of a very difficult nature.

Having witnessed the operation of uniting gold plates, as practised by Wells & Morton, and having, by their request, analyzed each part separately, I do hereby testify, that the gold, used in the place of solder, for uniting the plates, is *twenty carats fine*, which is equally pure as the plate itself. And when the plates are united in this manner the whole presents the same appearance as if never separated.

Charles T. Jackson, M. D.
Boston, Oct. 28, 1843. No. 27 Somerset Street.

[From the Transcript.]

Dental Surgery.—Without wishing to detract from the merits of any of the regularly educated Surgeon Dentists of this city, we would call the attention of the public to a scientific gentleman, in whom entire confidence may be reposed, to perform, in an elegant manner, any operation that may come under the cognizance of a Dentist. We are led to these remarks by having had an opportunity, recently, of examining the most perfect and beautiful set of teeth, for the upper and under jaw, that ever fell under our observation. They were made and inserted a short time since, by Dr. Morton, 19 Tremont Row, (whose skill has often been employed in more complicated cases) for a lady, who never wears them with perfect comfort. The teeth are inserted upon a plate, which is said to be superior to any other in general use. The contrivance which supports the teeth in the mouth is extremely ingenious and scientific, and deserves marked attention by those interested. The teeth and all that portion of the jaw which was absorbed away by the loss of them, was carved so as not only perfectly to restore the countenance to its natural form but rendered them much firmer, more cleanly than single teeth, or even those in blocks of three or four. Improvements of this nature are valuable, and should be made public, that the afflicted may be benefitted thereby, by availing themselves of the skill that Dr. Morton is able to apply, after many years of practice and experiment.
jan10 oseoptf

WRITINGS OF HENRY WARE, Jr., D. D. In preparation and shortly will be published, selections from the published and unpublished Discourses and Miscellaneous Writings of Henry Ware, Jr., D.D., in two or more volumes, 12mo, of about 350 pages each, together with a new devotional work, designed by Mr Ware as a continuation of his former work, 'The Formation of Christian Character, addressed to those who are seeking to lead a Religious Life.' Edited by Rev Chandler Robbins.

JAMES MUNROE & CO., Granite Building, No 134 Washington, opposite School st. j10

WATERMAN'S
Kitchen Furnishing Rooms.
No 85 Cornhill, 6 Brattle, and 73 Court Streets.

THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.

Also, the celebrated

BOSTON BATHING PAN:
—AND—
PATENT PNEUMATIC SHOWER BATH!

Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that viriates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

WEBSTER'S AMERICAN DICTIONARY. Two Vols., royal 8vo. Price reduced to $10,50. The above is Webster's Dictionary, without abridgement, containing the whole vocabulary of the quarto edition, with corrections, improvements, and several thousand additional words; to which is added, in the present edition, a supplement of several thousand additional words, prepared by the author, and first published in 1843, since his decease.

An English periodical says: "By far the best English Dictionary—indeed the only one to which an appeal can now be made as an authority—is Webster's;" —which opinion is endorsed by Professor Jamieson of Edinburgh, and sanctioned by the most eminent literary men in Great Britain. Written testimonials to the same effect have been given by the Presidents and Professors of many of the American colleges, distinguished divines, judges of the U. S. Supreme Court, members of Congress, and the most eminent scholars through the United States.

Considering that Dr. Webster bestowed from twenty to thirty years of almost unremitted labor upon this greatest monument of American application, the work is now put extremely low. It is a library of itself, and essential to every student, since nothing can supersede it, until another has devoted the same labor to the preparation of a similar work, or used the materials gathered by Dr. W.

President Humphrey, in his late Valedictory Address at Amherst College, says of Dr. Webster, that to him "our schools and our language are indebted more than to any other American, living or dead."

Published by G. & C. MERRIAM, Springfield, Mass.

For sale in Boston by Little & Brown, Gould, Kendall & Lincoln, B. B. Muzzey, Charles Tappan, and Booksellers generally. eop3w n1

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Now published in two forms.

The subscriber has just completed a new set of stereotype plates for the above popular